

A
TREATISE
OF
LOVE.

Written by IO. ROGERS,
Minister of Gods Word
at Dedham in Essex.

The second Edition.

*God is Love, and he that dwelleth in love
dwelleth in God, and God in him,*
1 Iohn. 4. 16.

*This is the message that yee heard from
the beginning, that yee love one ano-
ther.* 1 Iohn 3. 11.

*And this Commandement have wee of
him, that he that loveth God, should
love his brother also,* 1 Iohn 4. 21.

L O N D O N,
Printed by Iohn Dawson, for Na-
thanael Newbery, at the signe of
the Starre in Popes-head Alley.

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T O M Y L O V I N G
N E I G H B O U R S
o f D E D H A M.

Loving and good Neigh-
bours, the Do-
ctrine of Faith
being gone forth into
the World, I thought
it not amisse that the
Daughter should attend
vpon her Mother : and
therefore to put forth a
Treatise of Love, to follow
after *Faith*, as they were
A 3 both

THE EPISTLE.

both handled in your hearing not very many yeares since. Now I desire that these things may liue and speake vnto you, when I shall be taken from you : In which two, if you shall profit, you cannot but doe well, God shall be much honoured, and I shall haue my great desire. Now this of *Loue*, I dedicate vnto you, that as you haue learned in some measure to loue one another, so that you doe it still and encrease more and more. I found
you,

26.

THE EPISTLE.

You, by the care and diligence of my worthy Predecessor, in a peaceable state. Thus, through Gods mercy, haue you cōtinued without rents or diuisions, sidings or part taking, in peace and vnitie these three and twentie yeares of my abode with you: wherin both the head and body of the Congregation looking one way, much ill hath bin hindered, and much good done and maintained. And I hope so to leaue you: yea, my hearts desire

fire

THE EPISTLE.

fire is, that you may liue
in peace, & godly loue
when I am gone, that
as you haue done, so you
may draw altogether as
one man. So shall no-
thing be too hard for
you, nor no force of
wickednesse be able to
preuaile against you; As
a bound Fagot cannot
be broken, though the
band loosed and it tickes
shattred asunder, be-
comes weake. As few
or no suits of Law haue
beene found amongst
you, but differences ei-
ther betweene your
selues

THE EPISTLE.

selues agreed, or by
indifferent Neighbours
compounded; so doe
still in the name of *God*.
And as I haue ever found
you forward in good
sort to any deed of Cha-
ritie, wherein you haue
beene moved, besides
the good provisiō made
for your owne poore:
so I beseech you to con-
tinue, that you may
shew forth the fruit of
the Ministry of the *Word*
so long, so long conti-
nued among you; and
other Townes seeing
your well-doing and
good

THE EPISTLE.

good order, may be provoked by your example; and so *God* may haue much honour by you, and he take pleasure to dwell among you, and be the God of your Posteritie after you, from one generation to another. Which I beseech him to grant for his mercies and his Christ his sake.

And you that be yong now (which *G O D* be thāked giue good hope) if *God* let you liue to stand vp in your Predecessors roomes, see that
you

THE EPISTLE.

you labour to quit your
selues as well as they
haue done; and better
will be required, as ha-
ving more light every
day, and their example
to make vse of. In which
hope I take my leaue,
and commend you all
heartily to the grace of
G O D, remaining till
death

Yours in what service

of Love I can,

JOHN ROGERS.



I
A
TREATISE
OF LOVE.

CHAP. I.



HAVING finished the Doctrine of Faith, let me adde a few things concerning Love, which were delivered from the same Text, *1 Iohn 3. 23.* in my ordinary course one after another. *This is the Commandement of God, that we beleene in the name of his Sonne Iesus Christ, and loue*

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one another. Which, seeing the holy Ghost hath joyned together, as two necessary and inseparable companions ; and that the dutie of Loue is of so necessary vse in the course of our liues I thought good to adde some things hereof to the former Treatise. The holy Ghost having had occasion in *Verse. 22.* of that *Chapter*, to speake of the keepers of Gods Commandements, who are the parties whose prayers God will heare, now in this *Verse*, lest any should doubt and aske the question, But what be those Commandements? he therefore names them, & brings them all to these two heads ; *Faith in Iesus Christ, and loue to our brethren :* and these he exhorts vnto, *to beleene in Christ Iesus, and to loue one another.*

Now, in that the Apostle hath reduced to two heads all the Commandements of God and our duties, he hath mercifully pro-

provided for our weaknesse, and prevented those carnall excuses, whereby most men cloake their ignorance and carelesse neglect of heavenly things: Oh, they be so dull to conceiue, & the Scriptures so darke, and they haue such ill memories, and the Scripture so large, as they can make no worke of them; which is *Adam*-like, to turne the fault from themselves vpon God. As if they should say, If God had given vs shorter and plainer Scripture, and better wits and memories, we would haue done great matters. But this is but the wickednesse & falshood of their hearts: for they can finde wit and memory enough for the world, their profits, pleasures, or lusts, and what they haue a minde to; and why should they not serue them for better things, if they would bend themselves there-to?

And God hath mercifully left

vs so much of his Word, as is necessary to saluation, cleare and plaineto every humble & teachable heart, that seekes helpe of God by prayer, and is willing to be ruled thereby. Yea, hee hath gathered the whole into short summes; As the whole *Law* and will of God, so large and scattered in the Scriptures, is referred to *ten Words*, *Deut.* 10. 4. which are the ten Commandements, delivered by God, *Exod.* 20. and these ten referred to two, *Math.* 22. 40. and these *two* to *one*, *Galat.* 5. 14.

So our whole direction concerning *Prayer*, is in that short plat-forme called the *Lords prayer*. So hath the Church of God since, out of the Apostles writings, gathered all the things we are to belecue vnto eternall life, into twelue Articles. So hath GOD provided in this lightsome, (and in that respect) blessed age of ours, abundance
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of good Bookes of the points and principles of our Religion, some more large, some more briefe; Catechismes for every bodies turne, that even the dullest, and of worst memory, may come to the knowledg of God, themselves, and their duties, and the things of salvation, if they be not shamefully careles. So that the ignorance of the people of this Land (which yet is fearefully grosse, and more than any thinke for, but they that try it) is affected and wilfull; and therefore their condemnation will be (as more fearefull than of other Nations, so) most just and inexcusable. It's lamentable to see, how the precious time is spent with many, in sinfull courses and exercises; with most, in eager pursuit of the world, the profits, honours, and pleasures thereof, as if they were the necessary things, and end of our being here; when

the meanes of the knowledge of God, and the things that concerne our owne happinesse lye wofully neglected. Hath God after the long night of superstition, ignorance, and idolatry, that our fore-fathers lay vnder, caused the day to arise, and the sunne of Righteousnesse to shine so long vpon vs, and shall wee yet loue darknesse and not light, be ignorant, and grope at noone day? Hath God set vs vp with those precious meanes of grace and life, and given vs our full scope in them, when he hath denied them to Nations twentie times as great as our selues, and shall we make sleight of them? Oh, how many vnder the tyrannie of Antichrist, that would skip at the crummes that fall from our tables, would adventure their liues for the scraps & leavings of such things as wee cast vnder our feet? They would and cannot; wee may and will not:

not: may we not justly feare, lest GOD ere long snatch his Word from vs, & bestow it vpon them, that will make better vse of it?

The Lord awaken the people of this Land, to know the day of their Visitation, and to vnderstand the things that belong to their peace, before the decree come forth, and it be too late.

Get knowledge and vnderstanding, search the Scriptures, make vse of such good helpes as the time affords plentifully. Take our time: Say not, I am dull, I haue a bad memory. God hath taken away these pretences: therefore they will not goe for payment at that day.

Next, obserue, that Faith and Loue are *joyned together* as two inseparable companions: where-soeuer one is, there is the other also, and misse one misse both. He that hath Faith, must needs haue Loue; for Faith worketh

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by Loue, *Gal. 5.* Faith assuring vs of Gods loue to vs, makes vs loue God againe, and our neighbour for his sake, at his Commandement, and for his Image that is in him.

And wheresoeuer true Loue is, there certainly Faith hath gone before; these can be no more severed than Sunne and light, good tree and fruit. As for that, *1 Cor. 13.* *If I had all Faith, and haue no Loue, I am a sounding brasse, and tinkling cymball:* it's to be vnderstood of the greatest measure of the faith of miracles, which indeed might be severed from that of Loue, as in *Indas*; not meant of justifying Faith, of which before in the Treatise of Faith.

Vse.

This may be comfortable to many humble soules, that vn-fainedly loue God (as appeares by good signes) that loue his Word, Ordinances, and their Neighbours; but Saints especially,

ally, & yet doubt whether they haue any Faith or no : they may as well doubt whether the Sun be risen, when they see the beames thereof shine in at their window. It's impossible to haue loue, till we haue faith wrought in vs, which is the mother-grace ; as impossible, as to haue good fruit without a tree for it to grow vpon.

2 This on the contrary, witnesseth fearfully against the people of *England*, & the most part every where, that there is no Faith among them, seeing Loue is so scarce & hard to be found. The manifold idle and malicious wilfull suites in Law, the many contentions, brawlings, railings, and fallings out for trifles, doe shew there is but a little loue. So much oppression, cruelty, extortion, bribery, symonie, such racking and rending, every man for himselfe, not caring who sinke, so he swimme ; so much deceit

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in bargainings and dealings, in buyings and sellings, as one knowes scarce whom to beleeue, every one *spreads a net* for his neighbour, to catch him if he can: such covetous pinching, neglect of giving where cause is, of free lending, by reason of vsurious lending, and innumerable such courses as these, doe cry out with a loud voyce, that Loue is but rare. Such neglect of dutie to others soules, so few regarding to admonish, reprove, exhort, comfort, when, & where there is neede, few able, fewer willing: Besides, so little loue to the Saints and true servants of God. All these beare witnesse strongly, that Loue is wanting; and therefore, certainly, that there is no *Faith*: which where it is, cannot but shew it selfe by true Loue in the fruits thereof. Let men therefore, whosoever they be, keepe silence concerning Faith, except they can
proue

proue it by their Loue ; which while they liue in the quite contrariesthereto, they can never doc.

Next, whereas Faith and Loue being joyned together, yet Faith is set in the first place, note, that though in regard of *time*, they be wrought together in the soule, yet in order of *nature*, Faith goes first, vniting vs to Christ, from whom are derived into vs, Loue, and all other graces.

First, this confutes that Popish assertion, That Loue *informeth* Faith, or *gives a being* vnto it ; which cannot be, since Faith is before it. It *declares* and makes Faith *manifest* where it is, and *proves* the foundnesse and truth of it, but giues no *forme* or *being* thereto.

Vse.

2 This sheweth, that where Faith is not, there it's impossible Loue should be; therefore an vnbeleeuing man or womā, neither doth,

doth, nor can loue God or their Neighbour : which is a fearfull thing to be spoken, and yet most true : Therefore, Lord, how should it awaken such (which are the greatest part) to labour earnestly after this grace, of Faith ! get this and get all ; and so on the contrary.

3 Lastly, let none of those that are about the worke of Faith, hold off, and say, If I could loue God as I would, and my Neighbour as I should, then I could beleue : Nay, rather know, that you must first beleue, and then you shall be able to loue GOD and your Neighbor.

Object. But here some may object, that whereas the Apostle hath brought all our duties to these two, *Faith in Christ*, and *Love to our Neighbour* ; that this is defectiue, for as much as the Love of GOD, which is the chiefe of all, is left out.

Answ. We are to know, that
it's

it's not left out, but necessarily included in the loue of our neighbour, from whence that doth proceed : for as he that loues God, cannot but loue his neighbour, so no man can loue his neighbour truely, in whom the loue of God is not wrought, for whose Image, & at whose Commandement he loueth him, 1 Io. 5. 2.

CHAP. II.

Of the Loue of God.

OF which Loue of GOD, seeing both it's the principall, and that whereby we may know whether the loue of our neighbour be in vs, yea or no, which is the poynt wee mainly intend in this Treatise ; I will therefore speake a little of the same. The loue of God is a most precious and honourable esteeming

ming and affecting of him, with a chiefe delight in him aboue all things. God is worthy to be loved *vnmeasurably*, because he is infinitely and vnmeasurably holy, pure, perfect, and good in himselfe. Also because he hath beene vnmeasurably good to vs, especially in giving his Sonne to the death for vs. *Ioh. 3. 16. So God loved, i. e. so vnmeasurably and vnutterably, &c. 1 Ioh 4. 9, 10. and Ephes. 3. To know the love of Christ, which passeth knowledge: But that we cannot; therefore we must loue him, as Deut. 6. 5. with all our heart, soule, and might. But this we cannot neyther, since the fall of Adam; therefore we must loue him with an upright heart, and this God will accept in Christ. We must loue him simply and absolutely for himselfe, and all other things for him, in, and vnder him. We must not loue him as wee loue other things, but aboue all other things.*

things in the world. *Math. 10. 37. He that loveth father or mother more, &c. Nay, Luk. 14. 26. He that hates not father, &c.* that is, when they would withdraw vs from God & his Obedience: therefore *Dent. 13. 6.* are we bidden, if any, never so neare and deare, should entise vs to Idolatry, we should reveale him, that he may be put to death. If we loue him not aboue all things, he is not our God.

And this we ought to doe, first, because he is goodnesse it selfe, which is most worthy of all loue, and wheresoever we see any part of this Image, it ought to draw our hearts vnto it. Secondly, he hath created vs after his owne Image, redeemed vs by his deare Sonne, preserved vs alwayes, and multiplyed vpon vs, and daily reneweth innumerable mercies both for soule and body; and doe not these (besides what he hath promised

sed vs hereafter) challenge all our best affections?

Thus haue the worthy seruants of God done in their severall generations. The holy Martyrs, who haue forsaken all for his loue, and counted meanly of their liues for his Names sake : yea, chose rather to endure the vttermost torturings, that cruell persecutors could inflict vpon them, rather than doe any thing to his dishonour.

This condemneth all such as are so farre from this loue of God, as they are no better than haters of God: Oh, there be none so vile. Yes, we are all such by nature, till God worke a change, *Rom. 1. 30. and 8. 9. The carnall minde is enmitie against God ; for it's not subject to the will of God, nor indeed can be. Saint Paul, Rom. 5. Colos. 1. saith, we were enemies to God, 2 Chron. 19. 2. Wouldst thou loue them that hate God: 1. Ahab a wicked Idolater,*

dolater, and such as he? so also in the end of the Second Commandement, see if God call not Idolaters, and such as pretend great loue to him, and are at great cost and paines with him, *haters of him.*

Such be all Atheists, Heretickes, &c. Papists be Idolaters, and great haters of God, persecuting also his Truth and Saints with fire and sword. Among our selues be many abominable blasphemers, cōtemners of God and all goodnesse: The better any person, thing, speech; action, or dutie is, the more they hate it; and the worse any thing, or any company is, the better it pleaseth them.

These be Sathans eldest sonnes, marching in the Fore-ranke of the Devils Band, to whom (without rare Repentance) belongs nothing but a fearefull expectation of vengeance, and violent fire to deuoure such adversaries, *Heb. 10. 27.* It

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It condemneth all such as loue not God, which indeed are to be ranked with the former haters of God, saue that they doe it not in so high a degree. But most will say, they loue God, or else it were pitie of their lines, & they desie him, that shall say, they loue not God: What, am I a dogge? Thus, if great words would carry it, every bodie would be louers of God: but it's deedes must proue it, not words. And the Holy Ghost hath left vs certaine and infallible markes, to know the loue of God, by which if you will be tryed, let vs briefly heare some of them, and iudge your selues accordingly. *They that loue God, hate euill, Psal. 97. 10. They will keepe Gods Commandements, Ioh. 14. 21. I Ioh. 5. 3.*

They that loue God, would that all others did so, and draw as many to God as they can; as *Philip did Nathanael, Ioh. 1. 41.*

Matthew

Matthew the Publicans, *Mat.* 9. to our Saviour Christ. *Isa.* 2. 1. and rejoyce to see any come home to God by Repentance, as the *Angels* of Heaven doe.

They will grieue, when they see him wronged or dishonoured; as *Moses*, when he threw downe the Tables; and *Phinees*, when he ran through *Zimri* and *Cozbi*. *Lots* righteous soule was vexed at the vncleane conversation of the *Sodomites*.

They that loue God, will loue his *Word*, being holy and pure as himselfe, & containing his good will.

They loue his faithfull Ministers: he that receiveth you, receiveth me, *Luk.* 10.

They will loue Gods *Children* and his *Image*, whersoever they see it, *1 Ioh.* 3. 1. *Psal.* 16. 3.

They will take paines in his service, as *Iacob* did night and day in *Labans*, for the loue hee bare to *Rachel*: and be at cost, as
David

David towards the building of the Temple; and *Mary*, with her boxe of precious ointment poured on our Saviour Christ. Yea, and speedily he will goe about what God calls him to, as *Abraham* that rose early to offer *Isaac*, and *Hamor*, who made speed to get the *Shechemites* to yeeld to the demands of *Dinahs* brethren, because he so dearly loved her.

They that loue God, are willing and glad to meet him, or heare from him in the Ordinances of his Word, Prayer, Sacraments, as the wife desireth, and is glad to heare from her absent husband, and to send or receiue tokens to him and from him.

They that loue God greatly, are content to suffer for his Names sake; as *Paul*, that said, *I am not ready to be bound, but to dye at Ierusalem for the Name of Christ*. And that worthy Martyr, that said, Shall I dye but once

once for my Saviour ? I could finde in my heart to dye a hundred times for him.

Also they long for his last coming, for their full Redemption, and that they might be ever with the Lord, as *1 Thes. 4. 17.* As the Church, *Rev. 22. Come, Lord Iesu, come quickly.* Or else they long to be with him, in the meane time, as *Paul, I desire to be dissolved, and to be with Christ, which is best of all.*

Now, if these be the true and certaine markes of the Loue of God, and where these be wanting, or much more, where the contraries to these be found, there is no loue of God; then must we necessarily conclude against the most part of people in all places, that there is little loue of God abiding in them, as will appeare, if wee looke over the particulars: which might strike terror into their hearts, if it were well considered.

For

For those whose hearts by these markes can beare witness on their sides, let them labour to encrease more and more in this loue of God, and see what privileges God hath promised and bequethed vnto them. *Psal. 91.* the three last Verses, *Because he hath loved me, therefore will I deliver him, &c. He shall call vpon me, and I will heare him; I will be with him in trouble, I will be with him, and glorifie him: With long life will I satisfie him, and shew him my salvation. And Iohn 14. 21. He that loveth me, shall be loved of my Father, and I will loue him, and shew mine owne selfe vnto him, Vers. 23. Yea, these are they, to whom God hath promised his heavenly Kingdome. Iam. 1. 12. to them that loue him.*

Thirdly, it condemnes those, that loue any thing more than they loue God; as father, mother, wife, childe, profit, pleasure, friend, yea, or life it selfe: which
is

is no other than Idolatry, and to make that our God, which we loue aboue God, and *spirituall Adultery*, as St. *Iames* cals it, *Iames. 4. 4.* as a man that loues a harlot more than his owne wife: yet what is more common than this? yea, the trade of it with the common sort, who for the sake of the things aboue named, care not what duties they omit, or what sinnes they commit against God: who yet ought to be loved aboue all, and all things to be loved, in, and for him, and vnder him, and may stand with our loue to him, and not otherwise.

Yea, the seruants of God, because their loue is not perfect, suffer many things to come in betweene God and vs, and steale our heart and affection in part from him, and that obedience that we owe vnto him: which we ought to bewaile deeply, and labour every day more & more,
that

that his loue may be greater in vs, than to any thing; nay, all things else that are in the world besides. And so much of the loue of God briefly, having taken it but by the way.

CHAP. III.

Of Loue to our Neighbour: and first, what it is.

NOW I come to handle the dutie of Loue to our neighbour, as that which necessarily floweth from the Loue of God. And of this, first, What it is: secondly, of the Notes it's knowne by: thirdly, of the Properties of true Loue: and fourthly, of the persons that we ought to loue.

I Loue is a sanctified affection of the heart, whereby whosoever is indued withall, endeuoureth to doe all the good he can

can to all; but especially, to them that be nearest vnto him.

1. Its an affection seated (as we say) in the heart, as all the other of hate, hope, feare, joy, grieve, &c. as the vnderstanding is in the head. These are in themselves good, and not euill, being giuen to *Adam* in his creation, in whom they were all pure, well ordered, and in good tune, louing the good, and hating the contrarie, and so in the rest. But ever since the Fall, they are vtterly corrupted: the will and affections haue not onely lost all their puritie, but the will is become most rebellious, and all the affections disordered, and turned the contrary way: As this of Loue, is turned to the loue of euill, to malice, revenge, and selfe-loue.

2. I say its a sanctified affection: for ere a man can loue, he must be regenerate, and sanctified throughout; as in his vnder-

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standing and will, so in his affections: which is, when a man is united to Christ by Faith, he is sanctified by the Spirit; that is, the old and cursed disposition that is in vs by nature, is put away, and a new and contrary frame and disposition of soule, wherein wee were at first created, is brought into vs, the vnderstanding enlightned, the will made plyant and framable to the will of God, and so the affections purged and restored to their former integritie in some measure; as to hate the evill, so to loue the good, to loue God and our brethren for Gods cause.

So that no vnregenerate or vn-sanctified man, can loue eyther God, himselfe, or any body else. True *Loue* proceeds from a pure heart, good conscience, and faith vnfaigned, 1 Tim. 1. 5. from a soule purified by the spirit, 1 Pet. 1. 22. And Gal. 5. its reckoned among the fruits of the spirit.

And

And 2 *Pet.* 1. 7. its reckoned among other graces, *Faith, Temperance, Patience, Godlinesse, &c.* so that one is no more in vs naturally, than the rest.

There be many things that the blinde world call Loue, which are not this grace that we speake of, nor come in any such account with God. That betweene the fornicator and his harlot, is no loue but lust; as in *Amnon*, which turned as soone into hatred. Between drunkards and theeues, is no loue, but conspiracy: for loue *rejoyceth not in iniquitie, but in the truth*: that is, in that that is good.

Nor that naturall loue of Parents to their children. This is in bruit creatures: the Cowe lones, nourisheth, and defendeth her Calfe; the Goose & Gander tend and brood their young.

Nor that civill loue that is between ordinary people in the world, that stands onely in eating

ting and drinking, prating and playing together, which they count such loue and good fellowship, as who so speakes against, and calls for better spending of the time, is cryed out vpon, as an enemy to all loue, and not to be suffered. But our Saviour Christ, nor the Gospell, comes not to bring such friendship, but rather debate. Such as that, was among the Heathen, and is onely carnall, whereas true loue respecteth the soule, and that most of all, which is no whit seene, nor thought of among carnall men.

Vnregenerate men cannot loue their neighbours; for while they be kinde to their bodies, and haue no care of their soules, is this worthy to be called Loue? Its as ones friend or child should haue a hurt in the braine, and another in the heele, and he should carefully looke to the heele, and let the braine putrefie.

Carnall

Carnall Parents, that pamper their childrens bodies, & pranke them vp braue, and lay for great portions for them, and suffer their soules to weiter in sinne, and dye and perish for want of instruction, admonition, prayer, and holy example, is this to be called Loue? what do they more than Turkish Parents?

The wicked Magistrate, that is very friendly to all the Countrey, and keepes a good house all the yeare, and yet suffers sinne to reigne, and houses of disorder to abound in his circuit, the Sabbaths to be prophaned, and, like *Gallio*, cares for none of those things, call you this Loue?

The negligent Minister, that sets on the great Pot, and keepes good Hospitalitie among his neighbours, and yet suffers their soules to famish for want of breaking to them the Bread of life. The carnall neighbour, that to the body of his neighbour is

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very

very kinde, but suffers sinne to rest vpon his soule; and rather nourisheth him therein, than rebuketh him thereof; this in the language of the holy Ghost, is *hatred and no loue*, *Levit. 19.*

¶ 7.

And what hold is there of vn-sanctified mens loue one to another? They may be very inward, and great friends now, and on the sodaine, vpon a small occasion, fall out, and become deadly enemies. They oft goe arme in arme to the Ale-house or Tauerne, embracing each other, and stab one another ere they come forth.

See a liuely picture of this, *Iudges 9.* in that sworne friendship that was betweene *Abimelech*, and the House of *Shechem*, who yet came shortly to hate each other so, as they never lin, till they had wrought each others destruction. And no marvell; for even the Heathen could say,

say, That true friendship was grounded onely vpon vertue.

Neither can vnregenerate men (much lesse) loue the children of God : For there is a naturall enmity between the seed of the Woman, and the seed of the Serpent, which all are, till they be regenerate; nor can any man loue grace in another, till he be sanctified, and gracious himselfe.

They may be convinced in conscience, that they bee the good servants of God, and better than themselves, as *Saul* was of *David*, *Herod* of *Iohn Baptist*, *Pilate* of our Saviour *Christ*, pronouncing him Iust.

They may be restrained from hurting them, as *Laban* and *Esa* from hurting *Iacob*, one in his hot pursuit of him, the other in his meeting him with foure hundred men. If a mans wayes please God, he will make his enemies at peace with him, *Pro. 16.*

As *Daniel* was preserved safe

among the Lyons, and the three Children tooke no hurt in the fire.

Nay, they may doe them good, as *Cyrus* did the *Jewes*, restoring them to their land and libertie, and furnishing them with all necessities to the building the Citie and Temple of *Ierusalem*.

Abashuevosh also and *Artashtet* to *Ezra* and *Nehemiah*, and by them to the people of God. But they doe it, as *Caiaphas*, that vttered that prophesie, not of himselfe, but as he was high Priest that yeare. So these are vsed of God to such purposes; As the Ravens that brought *Elias* bread and postage in the morning, and againe at even.

But loue them they cannot, at least, not for their godlinesse sake. They may doe a man outwardly some good, and tis not a misse to take it, yet tis not good to be too much beholding to them.

And

And what hold is there of their good will? If they cry *Hosanna* now, they may cry *Crucifie him* by and by. If as *Acts 14. 18. 19.* they so highly esteeme vs, as to be ready to deifie vs, yet by and by, vpon a lying report, they will be ready to stone vs. As *Herod* revered *John Baptist*, and yet at the perswasion of *Herodias*, cut off his head.

David saith, it was his familiar, that ate bread with him, and tooke counsell with him, that yet lift vp his heele against him, *Psal. 41. 9.* If they see a great body frowne and say, I heare you are a great faviourer of Puritans, they are gone & hide their heads. If the multitude goe the other way, or the times beginne to turne any thing dangerous, when they haue most neede of them they are gone. Nay, no bond of benefits bestowed, no nor of nature it selfe, is strong enough to binde such a man sure

to the childe of God, Our Saviour Christ made *Iudas* his Disciple, an Apostle of his own Family, Table, & Messe, made him his Purse-bearer, and yet how villanously did hee betray him into the hands of his vtterest enemies? *Iehoiada* preserved the life of *Ioash*, when all his brethren were slaine, holpe him to the Kingdome, and was a guide to him as long as he lived with him; yet how vngratefully and wrongfully did hee cause his good sonne *Zechariah*, a Prophet, to be put to death?

And for the bonds of nature never so neare, our Saviour Christ foretold that which experience hath proved often true, *Math. 10.21.* *That the brother shall betray the brother, father the sonne, and children shall rise up against their parents, to get them put to death.* There is no hold of any vnregenerate man, but he may proue a persecutor; therefore
what

what trust to be given to his loue?

Vse. This shewes the miserable state of vnregenerate men, that they can neither loue God, themselues, nor any body else, while they are in this case: what should such a man doe in the world? One would thinke it should make him weary of himselfe. If he would consider, and belecue it, so it would. Oh beg of God, by his blessed Word & holy Spirit, to worke a mightie worke of change in your hearts, and to sanctifie you throughout, that from hence you may be able to loue God, your owne selves, and others in a right manner; till which time, you cannot so much as loue your owne wife and children, as you ought to doe.

2. It teacheth also Gods people, not to trust too much to such men and their loue: line peaceably with them, vse them kindly,

ly, accept kindnesse from them, but open not your selues too far to them, leane not too much on them, lest they proue like *Egypt*, a broken reed, that will run into our hand, and they proue like a sliding foot and a broken tooth. For if they be pent, they will burst: They are like a Iade, that will draw while its going, but is not sure. If the time alter, there is no hold, but he may betray thee. As Pilate, who knew our Saviour Christ to be innocent, and that all was wrongfully and of malice that was done against him, and he sought many wayes to ridde his hands of him, and to saue his life, yet when they vr-ged him, that he was not *Cesars* friend, if he let him goe, then he passed sentence of death against him.

Object. But some will say, I am not of your mind, I will trust my honest neighbour before these runners to Sermons, none will

will sooner deceine one than they. I know one that came from a Sermon, and went and hired his neighbours house over his head.

Ans. I deny not but as ever there haue been, so now be some, that make a shew of godlinesse, and deny the power of it : and then the world is no wiser, than to iudge and say so of all professors ; which is a most fowle wrong, and a false thing. For there are to be found, that dare not deale vnfaithfully, but say as *Ioseph*, How should I doe this wickednesse, & sin against God? they haue the Spirit of God within them, and the feare of God in their hearts to bridle them, which the careall person hath not, nor any thing that one may warrant will tye and hold him. And this even the men of the world know : for they will put the matters of greatest trust into their hands. I haue knowne
a very

a very carnall Master, that ha-
ving diuers ruffianly seruants
that he delighted in, and a cou-
ple of sober Christian men; and
to these he comitted his keyes,
and matters wherein greatest
faithfulness was required, which
yet he heartily affected not, but
they were fit to serue his turne.
So in matters of Arbitrement,
they will put their case to such
as be of best report for godlines
in the Countrey, perswading
themselves, that they will deale
vprightly and with a good
conscience. And the truth is,
he is not worthy the name of a
Christian, and its pity of his life,
that will not doe better than any
carnall man in the world.

Nor make we marriages with
carnall persons and vnsanctified;
for if thou be a regenerate per-
son, thou wilt loue their body
and soule, but they cannot doe
so to thee, so that thou shalt
loose by the bargaine. The vn-
regenerate

regenerate husband can loue but his wiues body, to provide well for that, but to tender her soule, and by holy example, instruction, consolation, prayer with her and for her, to seeke her best good, he is farre from it: the like may be said of vnregenerate wiues, parents, and friends; and this many good persons, some husbands, some wiues haue found to the great discomfort of their lines. It followeth in the description of loue, *whereby who-soeuer is endued therewith*: for its not to be found in every bush, but its rare; and he that hath it, hath received it from the Father of lights, and its a gift of Gods Spirit. Looke for it therefore from aboue.

Endeoureth to doe, &c. So that howsoever loue is in the heart, yet it lyes not still, nor sits idle, but is working, like the good huswife, *Pro. 31*. both by words and deeds, to soule and body: therefore

therefore that love that is all within in the heart, and none in the hand and life, is a dead love, a carcasie, like the *dead Faith* that *St. James* speaks of, *that is without workes*, and like bad mens love to God, which is without obedience to his **Commandments**.

*wishing well
is the pulse
of love, and
beats where-
soever love
is alive.*

Endevoureth to doe, &c. Puts forth it selfe, and doth what it can, though not what it would, creeps where it cannot go, wisheth it could, grieues that it cannot, gives two mites, a cup of water, &c.

And indeed, what we do here is rather endeavour, than any great matter that wee attaine to, especially at the first. And a true endeavour with increase, God accepts, *Hos. 6. 3.* *1 Cor. 28. 7.*

It commaunds all the powers and abilities of the soule, to further the good of the Beloved, to whom it wisheth all good: therefore

fore the eye sees, the tongue speakes, the foot walkes for the good and benefit of the party beloved: Why loue will haue it so. The memory is a faithfull remembrancer, the minde plects and counsels, the affections pursue all purposes and occasions for his helpe, all other things neglected, Why Loue will haue it so. Nay, patience is enjoined to beare all the wrong that such one doth, compassion must pity all the wants that such one hath, humilitie and modesty giue way to any thing that he requireth, Why Loue will haue it so. Loue is like the great wheele of the clock, all are turn'd about when that stirres: it sets on worke all the other graces in the soule to their severall workes.

[*To doe good.*] So that Loue doth no hurt, its contrary to its nature, whatsoeuer hurt is done to soules, bodies, goods, names, Loue may wash her hands of it,

as

as none of her doing; but whatsoever good is done, that is of her.

[*To doe good.*] Loue contents not it selfe to doe no evill, but labours to doe good: the harmlesse, yet vnfruitfull fig-tree was accursed. Such onely as haue done good, will stand on the right hand at the last day.

[*To all.*] For though brotherly kindnesse be to the Saints, yet Loue, 2 *Pet.* 1. 7. reacheth to all, neare and farre off, strangers, enemies, within, and without the Pale of the Church, Turkes and Pagans, we must pray for them, and doe them any good if they come in our way, as the Samaritan did to the Jew fallen among theeues, *Luk.* 10.

[*But especially to them that be nearest.*] So God giues leaue, nay commandement, that loue begin at our selues and ours, and so proceed. First, seeke our owne saluation, then others; our owne
bodily

bodily preservation from danger, then others. First, beginne with our owne family, *1 Tim. 5. 8.* then to our kindred, *1 Tim. 5. 4.* then to our owne Towne, then to strangers, as farre as we can, and God requires no more.

If any therefore, having good gifts, resort to other folkes houses to repeate Sermons, and never doe any such dutie among their owne company (which I haue heard of some) these are justly to be suspected of pride and hypocrisie.

They also, that in outward things preferre strangers before their owne kinred, and kinsmen before children, doe not well. To bestow vpon Copes-mates that please them, or spend on lewd companions, or be suretie for them or any other, to the hinderance or vndoing of wife and family, is not Loue, but folly and crueltie.

[*Nearest also in the spirituall bond.*]

bond.] For wee must especially
loue the household of Faith, *Gal.*
6. 10.

Quest. Whether should we
loue our natural or spiritual kin-
red best.

Answ. No doubt, the Saints
before our naturall kindred, that
be but carnall, as our Saviour
Christ did, *Who is my brother? He*
that doth the will of God, he is my
brother, sister, and mother: yet we
must helpe our kinred, whom
Gods Word bindeth vs to pro-
vide for, as children and parents
in their necessitie, though not
godly, before the Saints, if both
be in equall neede together, be-
cause these be most specially
committed to our care. As a rich
bad man, and a godly poore man
be at our house together, I must
loue the godly best, and he must
haue the highest roome in my
heart, but yet I may and must
set the vngodly rich man high-
est at my Table, because God is
the

the authour of degrees among men, and so the author of order, not of confusion. So is it in the other case of my naturall and spirituall kinred.

This is the vertue so oft commanded, and so highly commended in the holy Scriptures; commanded, *Rom. 12. 10. & 13. 8.* commended, *Col. 3. 14.* called the *band of perfection*. It binds vp all the duties that wee owe to our neighbour, which are many; holds them together, as the band doth the Fagot-stickes. It makes every dutie easie; as where this is not, every dutie is irkesome, nothing comes well off hand. It tyes societies together and families. Its the strength of Kingdomes, Cities, Corporations, and Villages: Oh! how it keepes out euill, and sets vp good; by it small things haue proved great, and for want of it, great things haue come to nothing.

In

In a Tówne, when chiefe men hold together, what evill can stand against them? what good may they not effect? As on the contrary, when some would pull downe houses of mis-rule, and others, to crosse them, and out of spleen to them, shall striue to vphold them: when some would bring in the Ministry of the Word, & others oppose it, how must not the Devill needs haue his throne in such a place?

In a family, when husband and wife both draw the right way, Gods worship goes vp in that house, children and servants be well governed, the outward state prospers. But when they be divided and disagree, prayers be interrupted, no good can get forward: when one would goe to the Sermon, the other is against it; one would governe the children, the other cocks them, nothing can doe well: for the band is broken that should hold

hold all together, and make all strong. Even servants that agree not, nay, horses if they draw not together, the worke cannot get forward.

2 Its the fulfilling of the Law,
Rom. 13. 8. Gal. 5. 13. 14.

3. Its a very comely thing in the eyes of God and men, onely hatefull to the Devill, to whose kingdome this is a great enemy. Its very precious, and of most fragrant smell: Also is very fruitfull in all good wheresoever it is, as appeares, *Psal. 133.* the whole Psalme.

4. Loue is the beneficiall vertue; other vertues benefit our selues. Faith drawes all from Christ to vs. Loue layes out all it hath for others good: as the Sunne that shines forth his light to others, having it for that end, and not for it selfe. Faith is like the bung of the barrell, that takes in the beere or wine; Loue is like the tap, that lets it forth, to the benefit

benefit of them that neede. If a man bee never so full of knowledge and other good gifts, and haue not this tap, others may starue for all that; and he himselfe is but a sounding brasse, and a tinkling cymball. We are not borne for our selues, nor our Talents given vs to hide: but the perfection of all our gifts, spirituall and temporall, is the well imployment of them for the good of others. The vsfull man, is the happy man, that keeps the best house, and most drinke of his cup, especially in spirituall things.

5. This is the vertue that makes vs most like to God; for he is loue, and continually exercised in doing good to all, even to the ends of the world: yea, to his enemies, though specially to his children, to soules, to bodies, and every way, and he is not weary to doe good, even to such vnworthy ones as we are. So that

that when wee be full of loue ;
giving here, lending there, for-
giving this wrong, and passing
by that injury, requiting good
for ill hath beene done to vs,
when we be instructing, coun-
selling, admonishing, comfor-
ting, praying for any that need,
wee are like vnto God in our
measure, and like to our Lord
Iesus Christ, who went about
doing good, *Acts 10. 38.* So must
we walke in loue, *Ephes. 5. 2.*
Loue must be our continuall
walke, and we must never be
out of it : for then we are out of
our way. All our wayes and
workes towards our brethren,
must be in loue, and favour of
loue. All our life must breathe
loue : as when we come in hea-
ven, it shall be the common ayre
wee shall breathe and draw in.
So that what is loue, but the life
and soule of the world, and that,
without which all things else
are nothing? *1 Cor. 13.*

D

Oh

Oh that I could so paint out the face of this louely vertue, and set it before you, that every soule that sees it, may fall into a deepe loue and liking therewithall!

But alas, how lamentable a thing it is, that so excellent and necessary a vertue, should be so scarce and rare to be found among men as it is, and that in these dayes of the Gospell, and when the God of peace and loue dwels amongst vs, whose people we professe our selues to be! Alas, its as it were banisht out of the earth, and departed from the sonnes of men, and found but at a few hands, & there but scantily. But pride and contention, oppression, deceit, malice, and reuenge, and all contraries to loue, haue taken possession of all places, of most hearts: yea, even among true Christians what cold affection, what hollownesse, strangeness, hard surmises, readiness to fall out for trifles?

little

little power to forgiue and to passe by wrongs, to overcome euill with good, which yet God doth to vs every day. Its easie to heare, reade, and pray; let's shew the fruit of them in loue.

Oh let vs every one suffer our selues to be provoked, yea, and overcome in this, that we labour to bee posselt of this grace of Loue, in whom it hath not hitherto taken place: and they, in who its begun, that they would encrease in it more, as *1 Thes. 4. 10.* Hereby it shall appeare, that wee regard Gods commande-ment, wee shall doe much good, and strengthen the places where we liue.

We shall know we are not of the Devil, *but of God, 1 Ioh. 3. 10.* and shall be like vnto him: and what should we desire so much, as to represent our Maker, and to haue his Image shining forth in vs?

And the more loue God hath

D 2

shew-

shewed to vs, the more let vs shew to others; the more he hath given vs of temporall or spirituall gifts, giue the more to our brethren, *Freely yee haue received, freely giue.* The more God hath forgiven vs, the more let vs forgiue others, the more patient and slow to wrath he hath been with vs, the more patience see we shew towards our brethren. And herewith let vs stay our selues, when we finde readinesse to be provoked, or to revenge; and thinke it a most vnreasonable thing, that God forgiving vs a *thousand talents*, wee should catch and hold our neighbour by the throte for an *hundred pence*. If this grace of loue be in vs and abound, wee shall honour God much, and our holy profession, get a good report, & much loue in the Church of God, and further our owne account against that day, and provide for the encrease of our glory in the Kingdome of Heaven. **CHAP.**

CHAP. IIIL.

*Of the Notes, whereby lone to our
Neighbour may be knowne.*

NOW to this end, that none may deceiue themselues, but may try whether they haue in them this grace of loue or no, or in what measure, I will set downe some of the chiefe acts, effects, or fruits of it, as notes whereby it may well be known, as a tree by the fruits.

1. Loue is not left-handed, but interprets, and takes things at the best. As it comends what is plainly good, so it interprets favourably what is doubtfull, vntill it know the contrary; speeches, or actions of men, towards our selues or others, if they may be welltaken, it will not take them ill. As the mother, when the childe cries, saith a pin prickes it, it hath the fret, or
D 3 breeds

breeds teeth, she is loth to say, its nothing but frowardnesse, and so to chide or fight. When *Iosephs* brethren, out of malice, had sold him into Egypt, and afterward were affraid he would remember it, what construction makes he of it? God sent me hither aforehand to provide for you. As our Saviour Christ did, when his Disciples were so sleepey in the garden; though hee mildly rebukes them for it, yet he favourably helps it, saying, *The spirit is willing, but the flesh is weake.*

Yea, if a thing be plainly evill, yet Love will make it no worse than it is. It will not say, it was done deliberately, and of set purpose, when it was done rashly; maliciously, when it was done weakly onely, and in temptation. For one may doe injury to a bad action, and its better to thinke and speake a little better of it, than worse than it is. Always provided,

provided, this be vnderstood, not of palpable, notorious fowle evils; nor of continued courses in sinning; for what good or charitable construction can be made of these? When such therefore be plainly reproofed, and told their danger, and they cry out, Oh you may not judge: Why, what can Charitie it selfe judge, but that you are of the Devill, and in the state of damnation for the present, and without sound speciall Repentance for ever? Its therefore no propertie of Loue, but a fowle fault, and a signe of a corrupt conscience, in whomsoever, to extenuate and blanch fowle sinnes in bad persons, when they will (it may be) aggravate a small fault or want of discretion in a forward professor.

2. It will depart from his own right, rather than breake peace; as our Saviour Christ, *Matthew 17.27. Abraham to Lot, Gen. 13.*

2. *If thou wilt take the left hand, I will take, &c.* As it will giue way in conference to one that is stiffe, though one know he hath the truth, so it be in small matters: After offences, it will soone yeeld and seeke reconciliation, though it were meet the other should seeke to him. It stands not vpon termes: it will lay downe the bucklers, goe on the lower ground, yeeld the way or the wall to those, that it were meet should yeeld it to him. For why? it more prizeth and esteemeth Loue, than small matters.

3 It doth no hurt, its against the nature of it so to doe, neither in life, chastity of our neighbour, goods, or good name. See this in the two chiefe patterns of Loue: in God towards his, and Parents towards their children, who doe nor can doe them no hurt, at least, parents, in their conceit.

4. It

4 It seekes not her owne things, but others as well, as is commanded, *1 Cor. 10. 24.*

5 It provoketh nor exasperateth not, but striues rather to please, as far as it may with good conscience: as we see in a loving mother toward her childe, so also in whomsoever it is truly found.

6 Its not easily provoked, *1 Cor. 13. 5.* but forbears, forgives, puts vp, &c. which is well seene in God, and a naturall mother with her vnquiet childe.

It will cover naturall infirmities, such things as be litle weaknesses in our brethren, yet not done of set purpose, nor growing into extremities, but onely naturall defects. As some be a little too quick, some a little too slow, some see a fault, and be a little too ready to speake, others somewhat too slow to speake, or reprove a fault. Some be a little too fine, some a little too

D 55 home-

homely and plaine; if they were not all so much on either hand, it were better. Some be somewhat too earnest in their businesse, if it were not altogether so much, it were better; yet not much amisse, and its their nature, who be yet very gracious: Some be a little too negligent, some be a little too merry, some a little too solemne: these and such like Loue will cover, or else nothing. Loue will not stand vpon them, rebuke or reproach them, or deale hardly with them for these, but wisely beare with them, & in loue cure them, if it can.

As for example: a wife, a godly woman, good houswife, loving and dutifull in good measure, but somewhat curst, and quick of speech, or not so cleanly as were to be desired; a good husband in loue will beare with these, and be thankfull for the maine that he findes in her.

So

So a woman hath a husband, good in all the substantial points of the husbands dutie, but he is somewhat too glum, not so affable and chearly as might be, or whose nature will not suffer him to vse such complements to his wife, as some can doe with facilitie; Loue will teach her to beare with this. A servant is very trusty, religious, and carefull to please, onely somewhat slow; the Master or Mistresse must not rebuke him too oft, too openly, too sharply for it, as a thing they can hardly remedie: no perfection to be expected in any. If you can cure it by a loving and private admonition sometimes, doe.

So a Neighbour conferres with his Neighbour, and he is a little too quicke and harsh: but loue will not see it, but considers it as a naturall infirmitie; therefore will not exasperate him, or be put out of patience by him, answering

swering him tartly againe, but passeth it by, and goeth on in kinde and friendly manner.


Loue will also cover and put vp wrongs done vnto it, not seeing small ones, passing by somewhat greater, as considering he himselfe is a man, and so subject to offend his Neighbour, and so may stand in need of his pardon. As also that he offends G o d daily, and would be glad to obtaine pardon; therefore he must pardon his Neighbour, or else can haue small hope or boldnesse to come before him for mercie; this often, yea vnto sevētie times seven times.

If they be greater matters, yet Loue will easily accept of indifferent conditions of agreement. If they be so great as they so endanger our name and estate as they are not to be passed by, then its lawfull to flee to the Magistrate, and take the benefit of Law; yet so, as Loue will teach

teach the partie to lay away malice, and to forgine the revenge. And in going to Law, these two Caveats must be observed: First, that it be not for trifles. These should rather bee forgiven, *1 Cor. 6. 7. Why rather suffer yee not Wrong?* Secondly, that it be the last Remedie, when all other waies of more peaceable agreement haue beene tryed. It must be as the cutting off a member, when it cannot be healed otherwise.

Hitherto belongs also that Loue will teach vs to hide and cover folkes faults from the world, except we haue a cause and calling to speake thereof, but rather of their vertues.

7. Lastly, Loue is *bountifull, beneficiall, and helpfull*, not keeping what it hath to it selfe, but ready to *distribute* and *communicate* to the good of others, whether spirituall or temporall gifts. Spirituall, for loue begins at the soule,



soule, and doth good to that first, of children, servāts, neighbours. It will communicate any gift it hath to them that need it, taking to heare their spirituall wants, instructing the ignorant, counselling the doubtfull, comforting the afflicted, admonishing them that be out of the way, exhorting them that begin to faint or stagger in the way, and praying for all.

So for outward things, it will cause men to giue to the poorest that are to be holpe by Almes, as they be able: and lend freely to them that be a degree above the poorest, which having a Trade, and skill and will to follow it, yet want stocke to employ themselves and their company. These a man is as much bound in conscience to lend vnto, according to their ability and honestie to pay againe, as to giue a peece of bread or a penny to a poore miserable Creature, *Mat.*

5.42. *Dent. 15. 8.* By this shore, many a reeling house hath beene kept from falling flat to the ground. By this helpe, many haue liued hand-somely, and brought vp their families, that els must haue come to vttermost misery.

To the wealthy that haue no neede of vs, yet to be neighbourly and friendly, in lending or exchanging Courtesies with them. To invite them somtimes to vs, and to goe to them being invited: And in their sicknesse or heavinesse to visit them, and comfort them in the best manner we can.

Vse. Now seeing Loue is such a thing, and that these be the fruits of it, If we looke abroad among men, we shall be forced to say, there is but little loue in the world: for, where be these Properties spoken of, to be found? as may appeare in going over them.

1. Who

1. Who takes not things in the worst part, hardly construing mens words and actions; doubtfull ones, it may be not bad, taking them to be evill; those that be bad, making them worse? Thus the *Jewes* mis-interpreted our Saviour Christ, *Ioh. 2. Destroy this Temple, &c.* which afterward cost him his life. *1 Chron. 19. 3.* How was *Dauids* good and loving Action towards *Hannun* wickedly misconstrued, which cost the lives of many thousands? Old *Eli* offended in this, *1 Sam. 1. 14.* judging *Hannah* drunke, because she prayed, and her voice not heard. What more comon than to say, Men doe that they doe to be seene, and to winne credit, when yet they doe it synccerely, and to please God? Or, having invited one to our house, and he comes not, to thinke or say he doth it out of some splene, or want of good will. Many a time in a yeare,

yeare are wee forced to recant, and with shame say, I thought it had beene worse meant than now I see it was. This is the cause of innumerable contentions and breaches among men.

2. For departing from mens right, who doth it, but stand out stiffely to the vtmost? This is an vsuall speech, It is my right, and I will haue it. I aske no more but my right, and that I will not lose. This is thought but reasonable, and he is thought an honest man that will haue but his right. But its an ill speech and resolution, whether it be in conference: If a man know he hath the truth, though it be but in small matters, yet he will hold it out, though the other be never so peremptory, till they fall flat out, whereas in small truths its better to giue in; Or in dealings, covenants, bargaines, bonds, men will haue their right: and yet herein extreame right may be extreame wrong. Al.

Alwayes provided, that we giue not away other folks right, especially Gods. *Moses* would not yeeld a *hoofe*, *Exod. 10. 9.* yet most men, stiffe in their owne, wil yeeld enough of Gods right, can cut large thongs out of that. They will not let their servants play one houre on the six dayes, yet can let them play on the seventh what they will. So are sins against the first Table made small account of, in comparison of the breaches of the second.

3. Weereas Loue hurts no way, whence comes all the hurt & mischief that is done among men; stabbing, killing, fighting, quarrelling, rayling, reviling, scolding, &c. all the defilings of mens wiues, children, and servants? So for bribery, theeuery, coufenage, false weights, false wares, &c. slandering, defaming, backbiting, mocking, and such like : All these abound every where. I am sure Loue doth none

none of them. Loue was not at the doing of these.

And for seeking others good as well as our owne. O Lord, where is this? But in all mens courses the greatest part, yea, and among Christians, they seeke themselves too much, & others too little.

4. Also that men will so readily provoke one another by words and deeds, they care not how.

5. For being provoked. Lord be merciful to vs, who can beare any thing? but taunt for taunt, quip for quip; he shall haue as good as he brings. If there be a little trespasse done them, Oh how men stand vpon it; and study revenge? Hence the innumerable suits in this Land, many thousands in a yeare for meere trifles, that ten times as much is spent in them as is sued for.

A shame for *England* to be so contentious, having the Gospell
of

of peace amongst vs. Oh, mens stomachs be vp straight, all their bloud is in their face, or else looke as pale as ashes, or secretly practising to revenge. Hand on the dagger straight; on the top of the house by and by, and flie in one anothers faces for trifles: so farre off are we from forgiving till seventy times, as our Master Christ hath commaunded. So short spirited, as wee can beare nothing; and that which is worse, if we haue taken vp a displeasure once, its not easily laid downe, but Sunne after Sunne, Moone after Moone, yea some, yeare after yeare can carry it about with them: quickly provoked, but hardly pacified, especially truely. It may be, some will not be seene to liue in open enmitie, yet haue hearts vnfound, and full of secret grudgings, that cause open breakings out vpon every occasion. Men can beare nothing, but are straight carried after revenge.

6 And

6. And for speaking of our neighbours vertues, and hiding their faults, without just cause, and calling to the contrary, where is that to be found? Nay, the contrary is most wofully common; little of mens vertues spoken, except a word or two, to make way for a But, & to speake of their faults: and these we delight to be much in, as the Crow that seeks out the carrion, & the Hogge that delights to lie in the mire, rather than vpon the green grasse: like the Flie, that if there be but one gal'd plat on the horses backe, delights rather to sit on that, than on the whole body besides.

7. And for the last, where is communicating of spirituall good things? Parents bring vp their children braue, but how few catechize, instruct, admonish the, pray with them, and for them?

So for servants, their governors giue them meate, drinke,
and

and wages, and hold them to worke on the sixe dayes, but little care how they spend the Sabbath, or for instructing and examining them, calling them to reading and prayer : and what loue call you this, but such as you shew to your beasts?

So for neighbours, what Christian conference is there, what admonishing them that be out of the way, but rather let them run on, and talke of them behinde their backes, and that oft times with rejoycing, which is fearefull?

What consolation is given to the heauie? who layes their case to heart? how few are able to speake a word in season, and to comfort fitly? but vtter vaine and frothy speeches to them, fitter to doe hurt than good. And for such as be troubled in conscience for their sinnes, alas how few haue any skil of such things? nay, many will rather decide, and
mak e

make a scoffe at them, saying, they haue runne to Sermons so long, till they will goe out of their wits. Who prouokes one another to that that is good? but every man saith, *Who made me my brothers keeper?* Nay, men are so farre from these, as they seeke all they can to driue others: God & goodnesse, by their cursed counsell and wicked example, and by all the discouragements they can devise, of threats, mockes, and taunts. And is not this fearfull? where is true Loue in the meane time? that is a great way off,

And for outward things, how backward are most in giving to the poore any more than needes must? what contentions at making of rates, though God hath freed vs from the chargeablenesse of the Legall service, and hath freed vs from that intolerable burthien of the Rogues, that swarmed like Locusts all over the

the Land; whose burthen lay on vs very heaue; as they that be of yeares can remember, which yet yeelded small comfort, the greatest part of them being a cursed generation of idle and sinfull Varlets: which seeing God hath marveilously and mercifully rid vs of, what encouragement should it be to vs, to relieue our owne true poore?

And for lending, where is this in vse? but rather, as if God had never given precept of it, or as it were a Statute repealed; and that is out of date, so is this dutie of lending. That cursed and cruell trade of Vsury, hath eaten vp, and banisht out of the Countrey this Christian dutie of free-lending.

Some rich men are so grim and so austere, as a poore man dares not speak to them for such a thing. And indeede, how few be there, that haue any thing to lend at any time?

Some

Some lend out all so neare to Vsurie, as they haue not to lend, but borrow rather: Or if a poore man doe any worke for them, they cannot pay them of a good while, they be so bare. For as soone as any money comes in, it must out againe straight, as if it would burne a hole in the Cupboard, or would be halfe an vndoing to them, if it lay there but a weeke or two.

Others are ever purchasing, and so keepe themselves bare, and in debt, & then they whine at every charge, and wrangle at rates, and are never fit or ready to lend, or to any good vse. Such bring a curse vpon themselves, making themselves borrowers, when they might be lenders; *Deut. 28. 44.*

Others be so miserable, as though they haue it, yet they will not lend. So for the last dutie of neighbourly dealing, inviting, visiting, these are decayed;

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so

so that wee may beleue in all these respects, these be the times foretold, *Math. 24. 12.* wherein *Loue should waxe cold.*

Yet indeede there is a great deale of counterfeited loue, of fau-ning, crouching, and congeying, of pot-companionship, and joyning together in euill.

A great deale of selfe-loue also, making others faults great, and our owne small, or none; nay, sometimes making them vertues: extenuating and making light of the vertues of others, highly esteeming our owne; seeking our selues in all our dealings and courses, with little regard of our neighbours: which selfe-loue the Apostle, *2 Tim. 3. 2.* foretels shall be in the last times, and sets it in the fore-front, as the cause of many other evils that follow.

Now let every man examine himselfe in particular touching these things, and so make vse to
his

his owne soule for comfort, or the contrary.

But who shall not finde himselfe fayling in every one of them? whercby we haue much cause to be humbled; and the courses of the common sort are wholly contrary to all these properties of true Loue, whereby they may conclude fearfully against themselves.

CHAP. V.

Causes of the want of Loue to our Neighbour.

NOW to this end, that every man may the better see how to mend that that is amisse, let vs a little looke into the causes of this want of Loue, and what are the hinderances of the fruits thereof. The maine and generall cause is an evill heart, pestered with selfe-loue, and many lusts

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that be contraries to Loue.

1. More particularly. Want or weaknesse of Faith is one great cause. When our Saviour Christ told his Apostles, they must *forgive till seventy times seven times*, what said they? *Luke 17. 4, 5. Increase our Faith.* Assurance of Gods loue to vs, in pardoning our many sinnes, and giuing his Sonne Iesus Christ, and assurance of eternall Life, makes vs loue againe, and both to giue and forgive; which are two principall duties, and fruits of Loue. Pride, and the following Vices are hinderers of the exercise of Loue.

2. Pride, whereby men thinke highly of themselues, and meanly of others; thinke they may speake or doe any thing, but others may doe nothing to them. *Onely by pride doe men make contention, Prov. 13. 10. Humblenesse causeth loue, Ephes. 4. 2.* Pride makes men thinke themselves so wise and good, as every

ry body should say as they say, doe as they doe, and after a sort doe homage to them; if they doe not, then the peace is broken straight.

Pride will not endure a re-prooffe: therefore being told of a fault, they fall out deeply; as *Ioash* with *Zechariah*, *Ahab* and *Iezabel* with *Elijah*, *Herod* with *Iohn*.

3. Covetousnesse is another: this makes men contend for trifles, the least damage done him is thought so great (looking on it in a false glasse) as its sufficient to breake Loue, and cause a suite.

It causeth men to oppresse, to vse false weights & sleights, &c. It hinders both mercy to the poore, and all other neighbourly offices of inviting, and the like.

4. Envy hinders Loue exceedingly. When one envies at the prosperitie of another in whatsoever kind, of temporall or spirituall good things; As *Labans*

sonnes did at *Jacob*, which changed their countenances towards him, and made him weary of his place. *Cain*, that envied that *Abels* sacrifice was better accepted than his, and *Esa* that *Jacob* was blessed, *Ismael*, that *Isaac* was the sonne of the Promise : what breach of Loue, & wofull fruits followed of all these ?

5. Frowardnesse and shortnesse of spirit breakes Loue very oft : for angry words stirre vp strife, *Prov. 15. 1.*

6. These dayes of peace are an occasion, through mens corruption, that men grow hollow and strange, and to set light by one another. Troubles cause men to make much of each other, and cling together: as the sheep, that out of danger, and in a faire day, scatter themselves over a field, in a storme, or when they see a dog come, run all together.

Effects.

These and such like, be wofull causes of the want of Loue, which

which also bring forth as lamentable effects every where, both in Church & Common-wealth. What wofull breaches, hideous contentions, what hard measure and wrongs are offered, what enmities and oppositions, to the hazard of the Church, danger of the Common-wealth, and overthrow of the prosperitie of many Parishes?

What ruine brings this want of Loue vpon many Families?

And among particular persons, what breakings out both in word and deed, to the dishonour of God and Religion, and the vndoing each other many times, both in soule and state? yea Professours with each other too often, to the disgrace of the Gospell, and ill example of the beholders, & hurt to their owne soules, by keeping them from, and disabling them for the right performance of holy duties, which cause cold prayers, and

E 4.

those

those not heard ; and hereby eyther kept from the Sacrament, as many times it is (Oh fearfull thing to be spoken) or else flubber it over, and come with festered hearts, and so lose the benefit: nay, by such vnworthy coming, they provoke the wrath of God, and eate their condemnation as much as in them lieth; but oft times they eate & drinke their judgement, a sore sicknesse, and may be, their owne death, or the death of wife, or some childe that is deare to them, to teach them and others by their example the price of such boldnesse.

Now seeing these things be so, the Lord giue vs every one hearts, where we find our selues faulty, to humble our selues, and craue mercy, and to labour to be reformed in this point. Therefore, first, let's labour to plucke vp these noisome weedes out of our hearts, that this precious
plant

plant of Loue may grow there-
in.

1. Striue against Infidelitie,
and labour to get Faith, and the
encreases thereof, if by GODS
grace we haue it already.

2. In humbleness of minde,
labour to esteeme others better
than our selues.

3. Labour for a moderate af-
fection toward these outward
and base things in comparison,
setting more by Loue, and the
sweet fruits of it, than by them
all ; and therefore much more,
than by small trifles.

4. Avoide envie. Is our eye
evill, because our Masters eye is
good? we haue more than wee
might looke for.

5. Striue against techinesse and
shortnesse of spirit. Think what
a base lust, and sinfull distemper
it is, how it exalteth folly, and
how ill it becomes vs, and what
an enemy it is to true Loue.

And labour we, that this loue

E 5,

to

to our brethren may shew forth it selfe in all good fruits, in judging the best, departing from our right, not provoking, nor being easily provoked, but forbearing and forgiving offences and wrongs, and communicating of what God hath imparted to vs of any kinde, and that for these Reasons; weigh them well.

Reasons.

1. First, God requireth it of vs, who is Loue, 1 *John* 4. 8. and if we performe it, we doe not so much serue our neighbour, as please God, who takes it to himselfe; and in neglecting this, we neglect not our neighbour onely, but God, who takes himselfe wronged in this behalfe.

2. Our neighbour is our own flesh, and every one hath some part of the Image of God in him, or vpon him.

3. The Word abundantly calls for it, the Sacrament of the Lords Supper puts vs strongly in minde of it.

4. No

4. No better argument, that we are in the light, loue God, and are Christs Disciples, bee translated from death to life, be endued with that excellent grace of true Faith, than this, that wee truely *loue one another*,

Iohn 13. 34. 35. & Iohn 3. 14.

As a King is not knowne by his apparrell, great company with him, &c. which may be some meaner man, but by his Crowne; so is not a Christian knowne by his hearing Sermons, or good words, but by his *Loue*.

5. The beautie of a Christian is *Loue*: he is the best Christian, that loues most, whose lips feed most, whose branches spread widest.

6. And for forgiving wrongs, what should we doe else? God forgives vs many & great debts, and ill dealings with him, and shall we be ready to revenge e-very petty trespassse? See *Matth.*

18. 34. what became of him that
did,

did so. God bids vs aske *for-
giuenesse* on no other condition,
than that wee *forgiue our neigh-
bour*, *Mark, 11. 25. 26.* And no
better signe, that a man is forgi-
ven of God, than to forgiue our
neighbour ; and no man can be
assured of that, but he will for-
giue. Let vs therefore of the sea
of compassion that God hath
shed out vpon vs, let fall some
drops of it vpon our neigh-
bour.

Also wee may stand in neede
of our neighbours *forgiuenesse* :
for who liues, and is not subject
to offend his neighbour one way
or other? No cause therefore we
should seeke revenge, which e-
very Turke, yea, every beast can
doe; but passe by offences, which
is *the glory of a man*, *Pro. 19. 11.*
Keepe out anger therefore in
such cases if we can, or if we be
not so strong, yet let it not rest
in vs, sowing in our hearts :
*Let not the Sunne goe downe vpon
it.*

it. The world counts this base,
but indeed its truely honorable.

Its the honour of God, Micah 7.

18. and so it makes vs like him.

Let vs therefore labour to doe
thus, and not a little or some few
times, but get a long skirted

Loue, which will cover a multi-
tude of offences, as St. Peter saith,

1 Pet. 4. 8. or, as Prov. 10. 12.

All trespasses.

7. And for distributing things
temporall or spirituall as wee
haue, great reasons there bee.

God giues to all, both good & bad:

he hath given vs what we haue;

(for what hast thou, that thou hast
not received?) and given vs them

to be good stewards, and dispensers
thereof, to the good of others, **1 Pet.**

4. 10.

And the more wee giue, the
more we haue, and not the lesse;

it encreaseth in the giving, as the

loanes in our Saviour Christs

hands, especially in spirituall

things; yea, in temporall: there-

fore

fore *giving* is compared to *sowing*, which in good ground is usually with encrease. Therefore a worthy Minister vpon occasion asking his wife, whether there were any money in the house, shee answered, that shee knew but of one three pence; Well, saith he, wee must goe *some*: that is, giue something to the poore, knowing that to be the way of bringing in, *Pro. 11: 24, 25. Dent. 15. 10.* The best thrift is to be mercifull, and the way to beggery in a mans selfe, or his posteritie, is to be pinching.

And to conclude all, Loue in the exercise of it, will bring much peace to our consciences, and comfort vs not a little on our death-bed, that we haue not liued to our selues, but to be vselfull to many, especially to soules. It procureth vs loue in the places we liue in, & in the Church of God a good report.

No

No man is well beloved, though he haue good things in him, if he be not loving. Oh, say they, he is a good honest man, I thinke, but he is a harsh censurer, contentious, so hasty that no man can tell how to speake to him, he is a strait man; liues all to himselfe, few the better for him by counsel, admonition, encouragement, and the like: and so for outward things, very close-handed and neare.

But if a man be full of loue, it will procure him loue againe, he shall be well spoken of while he liues, and mourned for when he dyes, which is a good mercy of God, and the temporall reward of righteousnesse and loue. *Prov. 10. 7. The memoriall of the Iust shall be blessed.* Thus they wept for Dorcas, and shewed the coates shee had made, *Acts 9. 39.* But a proud, churlish, close man, shall liue without being desired, and die without being mourned for.

These

These would haue loue, good will, and credit in the Countrey and Towne they liue in, but they will not seeke by this way to procure it, wil not be at the cost, be not vsfull, liberall, &c. let them never looke for it : Let them winne it, if they wil weare it. Others care not, so they may scrape all to themselues, what the world say of them ; let the good name goe which way it will. But these are base-minded persons , and they carry little better than a curse about them, while they liue.

CHAP. VI.

Properties of true Love.

NOW yet for our further direction in this poynt of Love, I will set downe some such Properties, as the Scripture requireth in it ; as that it must be
mutuall,

mutuall, common, sincere without feigning, fervent, pure, constant; all gathered out of 1 Pet. 1. 22.

First, it must be *mutuall*, it must come from one to another mutually, and be at every hand: as God commands others to love vs, so vs to love others, so that none is free from this dutie.

Many will looke for a great deale of Love from others, that care not how little they shew themselves; would be visited, but care not to visit others: would haue their owne vertues commended, will not doe so by others; haue their infirmities covered, but will not doe so: would not be provoked, yet will provoke: would not that others should be quickly angry with them, yet they will with others.

Alas, this is great weaknesse: for its a more blessed thing to give, than to receive, Acts 20. 35. And wee should rather strive to goe before,

before, and set others in our debt by loue, and be on the fore-hand.

A good minde rather remembers the debt that is going from him, than that which is coming to him. This oft comes of pride in some men, to looke for much of others, and performe little themselves.

The husband oft lookes his wife should walke at an inch with him, though he will break ells out of square. So sometimes it fals out with the wife towards her husband, looke for much, and performe little. This is no equitie : wee must doe, as we would be done to.

Its more dangerous for vs to neglect our dutie to others, than that they neglect to vs ; for this is but a small want, but the other makes vs liable to Gods judgement. Let vs therefore strue who shall doe most dutie each to other; husband to wife, neighbour

bour to neighbour: and not the contrary.

2. It must be common: *One another.* Its in the plurall number, and shewes a communitie; that we must not loue one, or two, or a few, but all, and especially all that feare God. Loue communicates it selfe, and is not engrossed to a few. Many can be content to loue one, or two, or a few as they list, but they set light by the rest, yea oppose and iustle with some, and liue vnkindly with them. This is no true loue, neither ought it so to be. Yea, we must loue the meanest that feare God, and not neglect them. The meanest member of the body is regarded by the greatest. Though they be of low degree in the world, yet seeing they be members of that glorious body of Iesus Christ, wee must not *haue the faith of him in respect of persons, Iames 2. 1.* Seeing God hath vouchsafed to
giue

giue his Sonne for them to redeeme them, his Spirit to sanctifie them, and hath prepared a place in heaven for them, wee must not despise them. Nay, these we ought the rather to encourage, and to hearten on in well-doing, seeing so few of that sort haue any good in them, and they haue many discouragements. They will beare their povertie the better. Its a great cheering to them, when they see themselues regarded. And nothing is more comely, than to see wealthy ones to be affable, and to speake kindly, and to the hearts of the poore that be godly; as *Boaz* did to *Ruth*. For, being fellow-brethren and fellow-members as deare to GOD as they, should a little wealth lift vp the minde? *The Lord is the Maker of them both*, *Prov. 22. 2.* *James 2. 5.* *Hath not God chosen the poore of this world, that they should be rich in Faith, and heires of the Kingdome? &c.*

3. It

3. It must be *without feigning*,
Rom. 12. 9. 1 Iohn 3. 18. *Not
in word, or in tongue, but in deede,
and in truth.* God hates dissem-
bling in every thing: whether in
loue pretended to himselfe, when
is no such thing, or towards our
neighbour, in any of our dea-
lings with him. God loues sim-
plicity and plaine dealing; as in
Jacob and Nathanael.

If Loue, which is the maine
vertue, be counterfeited, what
shall become of all the duties
that proceed from thence? Gods
loue to vs was not feigned and in
shew, but sincere and reall, when
*he gave vs his beloved Sonne to the
death for our sinnes.*

Here two sorts of persons are
justly to be taxed : 1. Such as
pretend to loue, when yet they
hate. 2. Such as make shew to
loue, and do not. For the first,
*Psal. 28. 3. Psal. 12. 2. & 55. 21.
& 62. 4. Pro. 26. 24.* read these
places. Thus did *Ioab to Amasa,*
2 Sam.

2 Sam. 20. *Indas* to our Saviour Christ, *Saul* to *David*, 1 Sam. 18. 17. 25. giving him his daughter to be a snare to him, requiring no joynture, but an hundred fore-skins of the *Philistims*, hoping thereby he might fall into their hands, which persons carry a marke of Reprobation about them. *Psal.* 28. 3. Workers of iniquitie, to whom belongs some notable judgment of God. They be like the Divell, who pretended loue to *Eue*, when he sought her ruine, and of all her posteritie. So to our Saviour Christ, *Mat.* 4. *All these will I gine thee, &c.*

As these be more dangerous to those they hate, than if they did openly shew it (for then they could better beware of them: One Enemy within the Walls is worse than ten without) so are they worse for themselves: For, any vice masked and cloked vnder a shew of vertue, is double iniquitie.

iniquitie. And as our Saviour Christ said to the Scribes and Pharises, *Mat. 23. 14. Ye shall receive greater damnation; so shall these.*

Yet how common is this? many will speake faire as may be to their Neighbour, when yet they intend mischief against them, or as soone as their backe is turned, mocke or jest at them, speak evill, or raise vp some slander against them, or doe them what hurt they can. If we know any haue dealt so with vs, let vs take heede that we never doe so by them or any other, but loathe it, as hatefull and diuellish.

For the second sort : There be that pretend they loue, but alas ! try, and you shall finde no such thing. A deale of Court-holy-water, congeyes, & crouchings, an handfull of true hearty loue, is worth ten armefuls of their congeyes downe to the ancles: they will salute Good morrow, and Good

Good night, whē yet they mind^r nor heartily wish good. These are clouds without raine, plashes that deceiue when most need is; vessels with false bottomes, that haue a little water on the top, but empty below : Such as will earnestly invite, when they know one cannot or will not stay, proffer kindnesse, when they thinke it will not be needed; but if it happen to be accepted, and made vse of at any time, then they eyther haue some shifts to auidoie it, or else doe it with much vn-willingnesse, and grumbling behinde the parties backe.

So those that pretend they loue the poore, yet come to them in their behalfe, and nothing shall you get, but what they are forced vnto, and hardly that.

So many good Ministers and Christiāns haue found smal kindnesse in their need, at the hands of such, as yet in their prosperitie

tie haue profest good will, and made great shewes of loue to them; they might haue done full ill for all these: what loue call you this? Its like Faith without workes, which God will condemne. So to speake well of such and such men, to pity them, and say they are worthy men, and pitie they should want, yet never doe any thing for them. If God should feed them thus, they would soone complaine.

4. The fourth thing required in Loue, is, that it must be *pure*. It must come *from a pure heart*, as *S. Peter* speaks, and be agreable to the rule of the pure Word of God.

Pure Loue is seene in diuers things: First, it loues for some vertuous & good actions: therefore the loue of the Adulterer and his Mare, of Drunkards and theenes, that be sworn brothers, is no loue.

To loue a man, because he can
F dice

dice well, or sweare deeply, drinke others vnder-boord, or mocke and deride wittily, or raile bitterly against the servants of God; this is cursed loue: for true Loue rejoyceth not in iniquitie; as we haue heard. A worse note cannot bee, than when one sees one fight cunningly or desperately against God, to loue him the better. These be no better than Rebels, and Conspirators against the Majestie of God.

2. Pure Loue is that, which is grounded on Grace and Religion, and on no transitory thing; or in those that haue no grace, we loue them for conscience of Gods commandement, and because of that part of the Image of God that is in them: which condemnes the carnall loue of the most, which loue onely for worldly respects; for strength, beauty, or any inward gift of the minde not sanctified; as wit, skill
in

in Arts, musicke, play. These are worthy loue; but to loue *onely* for these, is not true and pure Loue; for thus loved the Hea-then: worldly mens loue is for such respects, and no other. Yea, even Gods seruants sayle this way somtimes, as old *Isaac*, that loved *Esau* for his skill in hunting, *David* loved *Absolon* for his beautie; and so doth many a man his wife, which doe ill to build loue on so false grounds: for when these sayle, oft the loue goes after.

3. Pure Loue is in respect of the partie himselfe, whom we loue, and for no respect to our selues, or any comodity of ours. And such was Gods loue, in giuing his Sonne to vs miserable sinners; which condemnes the world, who onely loue for selfe-respects: As he is my Vncle, Friend, loues me, or hath done this or that for me, or may doe me a pleasure; therefore I will

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make

make much of him, or for feare he may doe me a shrewd turne: This, if it be shaken out of the clouts, will be found but selfe-loue; wee haue a respect and aime onely to, and at our selues, *Mat. 5. 46.* Many a man shewes kindnesse, or doth good to some onely, to purchase credit.

The husband loues his wife, because she pleaseth him well, is faire, a good housewife, and for nothing else: this is selfe-loue. All the Papists charitable deeds were all selfe-loue, for they were done with opinion of merit, and so they loved themselves rather than the parties they gaue vnto. So is all the loue of worldlings; examine it, and you shall most what finde it to be selfe-loue; they haue some reach at themselves.

4. Pure Loue is, when we so loue a man, as we loue his soule; and therefore will suffer no euill to rest vpon him, but hate the sin
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in him whom hee loues most dearly, and will counsell him to all good, and from all euill. Therefore so to loue our neighbour, as not to tell him of his fault for angring or disquieting of him (if he be such as we may speake to) is *hatred* rather than *loue*, as God saith, *Levit. 19. 17.*

So Parents, that loue their children so well, as they will not nurture, rebuke, correct them; they hate them, they slay them in following their wayes: *Hee that spares the rod, hates his childe, Prov. 13. 24.* Its as one should be so tender over a childe, as not to suffer the wind to blow vpon it; and therefore hold the hand before the mouth of it, but hold so hard, as he strangles the childe: As the Ape that hugs her young so hard, as she kills it.

Againe, friends perswade a man to doe this or that for preferment, that he cannot do with good conscience: Oh they loue

F 3 • him,

him, they would faine see him preferred. Woful loue to the bodie, to destroy the soule.

A neighbour hath a chi'de, or cattell strangely handled ; one comes in of loue, and perswades him to send to such a cunning man, or good Witch (the worst instrument of the Devill of all) for helpe. Is he a friend, that will doe that that shall vantage one a penny, and ere the yeare come about, hinder him a hundred pound?

So when a good Christian is ready to suffer for a good conscience, and a friend comes and sayes, Oh I pray cast not away your selfe, I wish you well ; be not too nice, doe as others doe. Cruell loue is this, to perswade them to saue their bodies, by doing that, whereby they should cast away soule and body for ever : As *Peter* adviseth our Saviour Christ not to goe vp to Ierusalem to suffer, but to *favour himselfe,*

himselfe, *Matth. 16. 22.* which was to dissuade him from doing his Fathers will, and from that, whereby *Peter* himselfe and all mankinde should be saved, and without which they had all beene lost for ever: what love therefore was this? you may see by the thanks our Saviour Christ gaue him, who bad him get him behinde him Sathan; for he *sauoured not of the things of God, but of the world.*

5. Next our Love must be fervent. We must love earnestly, & hotly as we can; and secondly, *constantly*: for in these two things stands fervency. First, for the earnestnesse of our Love; as we must stretch it to as many persons, and in as many duties as we can, to soule, to body, in giving, forgiving, &c. as we haue heard before; so in these we must not be sparing, but in giving, liberall; for *he that sowes sparingly, shall reape sparingly, 2 Cor. 9. 6.*

So in forgiving plenteous, to *seventie times, &c.* For thus is God to vs, in giving for soule, bodie, goods, name, to our selues and ours, day and night, never weary in doing vs good, never vpbraiding. In forgiving, how mercifull, in passing by our manifold offences, and that daily? And the rather, because a little loue is soone quencht; therefore we must so loue, as though wee meete with many temptations from the parties themselues, or from others, that yet wee suffer it not to be extinguished. And we must *loue fervently*; not doing these duties when wee can well, and haue nothing to let vs, but forget our pleasure, profit, ease, &c. to doe our neighbour good. Loue seekes not her owne things. *It is laborious, 1 Cor. 13.* as in the Samaritan, who *set up the wounded man upon his horse,* and went on foote himselve, and left all the money in his purse for

for his charges, and promised to send more. And as he that rose out of his warme bed, to lend his neighbour loaves. As they that gaue out of their maine stocke, or sold their lands to relieue the necessities of the Church, *Acts 2:44*. Aboue and beyond all comparison ten thousand times, was the fervency of the loue of God the Father, when he parted with his owne and onely Sonne out of his bosome, for our Redemption, and of our Lord Iesus Christ, who forsooke the glory of Heaven, and laid downe his life here vpon earth, to saue vs miserable sinners, and his vtter enemies.

Oh how doth this condemne the cold, yea, frozen loue of the world? And where there is a sparke, yet it is so weake, as the least drop of water will quench it. We will not speake a word in defence of never so good a man or cause, if it will hinder our

selues never so little, or procure vs but a frowne.

How worthily on the contrary did *Jonathan*, who spake for *David* to *Saul* his Father, to the danger of his owne life, *1 Sam. 20. 33.* So *Ester* endangered her life to speake for the Church; *I will goe to the King, If I perish, I perish, Hest. 4. 16.*

6. Lastly, our Loue must be constant; not easily broken off, but continuing to the end, *Heb. 13. 1. Ephes. 4. 3.*

Thus is Gods loue to his, *Ioh. 13. 1.* which we must imitate. The Devill will seeke to breake it off, and our selues (being men) are fraile, and many occasions will be ready to be offered; therefore we had need with all diligence, to strive to hold & maintaine it aliue in our hearts.

O! How doth this rebuke the inconstancy of many men, that are wonne, as we say, with an apple, and lost with a nut; that will vpon

on every sleight occasion breake friendship? If God should so deale with vs, what should become of vs? But his loue is constant to his, notwithstanding their daily provocations.

Yea, he lonesthem in aduersity, and their low estate; yea, best then, and is nearest them with his comforts. So it ought to be with vs; for then our neighbour hath most need of vs, and then our loue will shew it selfe to be most free, and not merenary. But how contrary is this every where? While they be in prosperitie, they haue many friends, which in their affliction goe aloofe off; as *David* oft complaineth, & *Iob*, to whose very wife his breath was strange in the day of his affliction. *Ruth* did quite contrary, & very commendably, who vowed to her mother-in-law *Nuomi*, that nothing but death should separate betweene them.

CHAP.

CHAP. VII.

Whom wee must loue.

NOw followeth, to speake of the persons whom wee ought to loue : and they are all men vpon the face of the earth, good and bad, without or within the Pale of the Church ; our loue must stretch it selfe to any of them: they are our neighbour, whom wee are bidden *to loue as our selues*, as we may see in the Parable of the *Samaritan* : these we ought to doe good to, if they need, and wee be able ; and for these we must pray : for though we must not pray for the salvation of all men, because we know it's contrary to the revealed will of God, that all should be saved, yet, we ought to pray for every particular person, that we know or can see, because wee know not (whatsoever he be now) but

but he may belong to God : except we should ever know any that hath sinned against the Holy Ghost , for him indeed wee ought not to pray, as *1 Iohn 5.6.* but we are to pray against him, and that God would speedily confound him, and send him to his owne place ; and to giue him a bit of bread or drop of water, were a damnable sinne.

Wee must therefore loue all; our enemies, and all men whatsoever they be, but especially the Saints and People of God. And of these I will speake severally, and in order.

And first of the loue of our enemies. That we must loue our enemies, is required in clusiuely in these words of *1 Ioh. 3.23. that ye loue one another ;* and in those words, that be the summe of the two Tables, *Thou shalt loue thy neighbour as thy selfe :* as may appeare by comparing *Exod. 23.4. 5.* with *Deut. 22.1.2.* He that is called

*Loue of our
enemies.*

called in one place thine *enemy*, is called in the other thy *brother* or *neighbour*. More plainly its required, *Pro. 25. 21. Maith. 5. 44.* But ere we proceed to the prooffe of this point, let vs see who are the enemies wee must loue, by shewing the kindes of enemies that there be, and with all cleere some Scriptures that seeme to countenance hatred of our enemies. Enemies be publicke or private, Gods enemies or ours. Publicke, be such as oppose and hate the Religion and truth of God, and persecute it in the professors thereof, or are enemies to any good courses and godly proceedings, and so to vs for the same. These againe be either curable or incurable: for the curable, such as *Saul* was, who afterward became a *Paul*; wee must hate their sinnes, pray against their devices, but loue their persons. The incurable we must hate their sinnes directly.

rectly, and their persons indirectly.

Thus we hate the person of the Divell; though he be Gods creature, yet because he hath sinned against the holy Ghost, and is Gods desperate, finall, and incurable adversary, therefore we are bound to hate him. So might, nay ought we to doe, if we knew any man or men to be such: as *S. Paul* did, who *2 Tim. 4.* prayed against *Alexander*, that God would reward him according &c. & the Primitiue Church against *Iulian* the Apostate.

Of these *David* meant, *Psal. 139. 32.* Doe not I hate them, O Lord, that hate thee? yea I hate &c. & *Psal. 109. & 69. 22.* to the *29.* aud in many *Psalmes* he prays for the finall and utter destruction of his enemies, which is a signe of utter hatred. But this was not because they were his enemies, but Gods as well; and not that onely, but desperate and irrecoverable

verable ones, which he saw by the spirit of God, being extraordinarily and infallibly informed thereof: whose prayers were but prophecies of the finall destruction of these men, as *Psal.* 63. 9. & 54. 5. But for vs, because we haue not the like measure or gift of the spirit, we haue no such warrant to hate or pray directly against any mans person.

Of these also are meant such places, where we are bidden to *rejoyce at wicked mens destruction*, *Psal.* 52. also *Psal.* 58. 10. We also, though we know not mens finall estate, yet if we see any notorious enemies of the Church, and Gospell, and good men, taken away, may giue God thanks, and in some sense rejoyce, namely, that God hath shewed himselfe carefull of his Church, and hath provided for his glory, the comfort of his people & passage of goodnesse, and

and for the terrour of other bad ones ; but not to rejoyce as its their destruction : but as wee should pray for them while they liue, so pitie them being cut off, that they haue brought miserie vpon themselves.

Object. But an objection or two may be made. Our Saviour Christ tells vs, we must *hate father and mother, wife and childe, &c. for his Names sake.*

Answ. True, when they stand in opposition against Christ, and would pull vs from him, wee must then say, *Get thee behinde me Sathan,* and tread vpon them if they stand in our way to hinder vs from following Christ. We must hate their counsell, but yet loue their persons, and pray God to open their eyes and turne their hearts.

Object. 2. God bad the *Israelites* kill the *Cananites*, man, woman, and childe, and spare none.

Answ.

Answ. If God bad them hate them, they had a warrant so to doe; for we must loue our enemies in God and for God, and not against God, and wee must obey his commandement. But God bad them not hate them, but kill them, and so they might doe, and yet wish well to them, and pitie them- The same may be said of all iust warres: wee may hate the bad cause of our enemies, overthrow their enterprises, and slay their persons, and yet pitie them, and pray for their salvation. As the Magistrate also, that puts a malefactor to death for his offence, and to terrifie others by his example, yet *hates* him not, but desires that his bodily punishment may be an occasion to bring him to Repentance, to the saving of his soule; and therefore giues him godly counsell, grants him respite and time, sends Preachers to him to labour with him. So in the other.

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And thus much of Gods enemies. Besides these, we may haue private enemies, that be vpon occasion fallen out with vs, that hate and hurt vs, and haue done vs wrong, and seeke our mischief. These our enemies wee must loue : and of these principally, as also of Gods curable enemies, is our speech to be vnderstood in all that followes.

We must loue our enemies : that is, we must carry a tender affection towards them, as desiring their good, wishing salvation to their soules, and outward prosperitie, so farre as may stand with Gods glory, & their good, rejoycing at their welfare, and grieving at the contrary : and this we must shew forth by all signes and fruits of good vsage every way, which are referred *Mat. 5. 44.* to these three heads : first, *Blesse them* : that is, speake kindly to them and of them : secondly, *Doe good* : that is, be ready

die to helpe and relieue them :
 and lastly, *Pray for them that hate
 and persecute you ;* even pray to
 God to pardon them, and to
 turne their hearts. And thus are
 we to doe to those, that be never
 so deadly set against vs ; yea, and
 never so wrongfully. And mark,
 that in this last cited place, wee
 are first bidden to *loue them* : the
 beginning must be in the affecti-
 on of the heart, that so the other
 duties required may be perfor-
 med, and that in a right manner,
 without which, the one or the
 other, or both will faile: and then
 that we must not say wee loue
 them onely, but shew it by the
 fruits. *Rom. 12. 20. If thine enemy
 hunger, feed him, &c. overcome e-
 vill with goodnesse. Prov. 24. 17.*
 we are forbidden to rejoyce at
 our enemies fall, cyther into sin
 or punishment.

Thus *David* put on sackcloth,
 fasted, and prayed, when his e-
 nemies were in affliction. *Elisha*
 bad

bad the King set bread and water before his enemies, and them that came to take the Prophet, 2 Kings 6. So did our Saviour Christ to his Precept (Math. 5.) joyne his Fatterne, not onely not revenging, as St. Peter saith, *being reviled, he reviled not againe, being persecuted, he threatened not:* but on the contrary, prayed for them that put him to death; *Father, forgive them, they know not what they doe.* Thus he spake kindly to Judas, when he betrayed him with a kisse, and called him Friend, Math. 26. 50. Thus Steven prayed for his persecutors, even in the act of their stoning of him; *Lord, lay not this sinne to their charge,* Acts 7. at the end.

Now listen to some Reasons, to moue vs to this difficult dutie, and the Lord make them powerfull to perswade vs thereto.

First, *They be our owne flesh,*
Isa. 58.

Isa. 58. 7. therefore we are not to hurt them, nor turne away our face from them to doe them good.

Secondly, they haue some part, at least of Gods Image in them, in their soule, being an immortall spirit, in the majesty of their face aboue all creatures, in their authoritie they beare, or age, or gifts, or the like.

Thirdly, our Saviour Christ commands it: *But I say unto you, Mat. 5. 44.* The Scribes and Pharisees had taught, they should loue their friends, and hate their enemies: But our Saviour Christ, the Law-maker, and so the truest Interpreter thereof, the Doctor of his Church, he of whom the Father bad from heaven *heare him, Mat. 17. 5.* who is also our Lord and King; bids vs *loue our enemies.*

So that if he may be heard, who is onely to be heard, and if his authoritie and commande-
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ment may beare sway with vs, that onely ought to command our consciences; then must we doe so. So that though Scribes and Pharisees say, Loue friends, and hate enemies; though the Devill say so, flesh and bloud say so, and doe so, yet there is another to be heard against all these; *But I say unto you, &c.* Let vs therefore listen to his voice.

Fourthly, so shall we be the children of God, & belike him, *who makes his sunne to shine, and raine to fall on the just and unjust*: and besides many outward mercies, giues them the Gospell, to call them to repentance; And even loved vs when wee were his vtter enemies, and when as he might haue glorified himselfe in our condemnation; yet he so loved vs, as he gaue his owne deare Sonne to redeeme vs; and hath effectually called diuers of vs to the Faith of his Sonne Iesus Christ, and the hope of eternall

nall life. Oh Loue vnſpeakeable, to be ſhewed to enemies! Now what ſhould we deſire, and is our happineſſe, but to be like him? Now when we can loue our enemies indeed, it will be a certaine evidence wee are the children of God: a ſigne we loue God dearly, when wee can doe this difficult thing for his ſake: And a ſigne of much grace to mortifie the rebellion of our nature, that luſteth to the quite contrary. And we can haue no marke we are the Lords, except we can doe this in ſome meaſure, and ſtrive after it more and more.

Fifthly, Gods people muſt doe ſingular things, ſuch as the world cannot attaine to. Now every Publican, civil perſon, hypocrite, can loue his friends, and hate his enemies, but we muſt doe more: God hath ſhewed vs ſingular mercy; therefore we muſt yeeld him ſingular obedience, & ſhew forth

forth the power of his grace that is in vs. We must not be singular in conceits, opinions, and courses of our owne devising; but we must be singular, in obeying such commandements of God, as the world will not be brought vnto: and to reproach vs for such singularity, shewes them to be of this world that doe it.

Sixtly, this hath reward from God, so hath not loving them onely that loue vs, which is selfe-loue; we shall haue their loue still its like, and there is the reward we are liketo haue: but in loving our enemies, we shall haue a reward, *Prou. 25. 22.* not of merit, but of promise for our encouragement.

Seventhly, we are commanded, *Math. 5. 48.* (whence all these reasons are collected) that wee should be perfect, as our heavenly Father is perfect. This is a degree of grace, and profiting in Christs Schoole, to be able to

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loue

loue our enemies; which wee must strue vnto, in this and the like duties; not contenting our selues to heare, reade, come to the Sacrament, which not onely weaklings in grace, but hypocrites can doe, and doe continually, nor yet holding our selues satisfied with some small measure of Loue, or other graces, as Faith, Patience, &c. but to strue forward to some good degrees of them, and of the fruits of the same in our course, as occasion serues: of which this loving and doing good to our enemies, are principall ones.

Eighthly, hereby we shall, it may be, convert and overcome our enemies to loue the truth; As the patience of the Martyrs, was a meane of the conversion of some, who suffered soone after them. Or at least, it will be a convincing them, and leaving them without excuse; as *Saul*, by *Dauids* innocency, who twice might

might haue killed him, and did not, was convinced, and cryed out, *Thou art more righteous then I, 1 Sam. 24. 19.*

Ninthly, we shall provide herein well for our owne comfort, both in life and in death; when in all aduersities and wrongs by wicked men, our enemies, our hearts can testifie with vs, that we seeke no revenge, that wee can pray for our persecutors. For this argueth much loue to be in vs, and that it is feruent, as God commands. As that is a great fire, that warmes not onely them that be neare, but giues heate to them that be farre off: So is this Loue.

This then, first confuteth the Doctrine of the Scribes & Pharisees, of which we haue heard: which is Doctrine and Diuinitie for our turne, and well suiting to our nature; but its too pleasing to nature to be good: nay, its to be abhorred.

Use I.

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2. The Papists also, who little better, teach, that in two cases onely we are bound to helpe our enemies, in the case of extremitie, or of scandall. For other things, to loue them, or pray for them, or doe them good in other cases, its but a counsell our Saviour Christ giues, and no commandement. If men can doe it, its well; but if they cannot, its not required. But this is false; our Saviour **C**hrist speakes in the Imperatiue and commanding Mood, and vrgeth it hard, with diuers reasons: therefore its not left to our discretion, but flatly required, as in other Scriptures: and here see what is the fruit of their doctrine of doubting, that no man may be assured of Gods loue to him, and of his saluation, and therefore they finde it impossible to loue their enemies, and no marvaile.

3. It rebuketh the contrary
nature

nature that is in vs, and the practice of the world, which quite against this Precept of loving, praying for, and doing good to our enemies, doe hate them, rejoyce at their fall, envie at any good that comesto them, speake all ill to them, and of them, interrupt all ill against them, requite one evill with another, taunt with taunt, suit with suit, blow with blow, and seeke to doe them all evill. Yea, and men thinke they should be borne with, and not blamed for this: Why, say they, he is mine enemy, and that wrongfully, I never did him hurt, yet he hath raised lies and slanders of me, or thus and thus abused me: What then? what mastery else were it for you to loue him? Oh but this cannot be heard of; whereby it appeares, that most men are carnall, and of the Devill.

They say, they owe them no loue; Well, yet you owe God all

loue, you cannot deny, and hee hath turned over some of the loue you owe to him, to be payed to your enemy, and he will take it as payed to him; and this is but just in common dealing among men.

Nay, its a fault too much among many Christians, that shew great weaknesse this way. If they be wronged, Oh how they swell, and how farre they will goe in revenge, both by words and deeds, and how long they dare lye herein? whereby they bewray they be more flesh than spirit, as *Paul* sayd to the *Corinthians*; While these things are thus, are yee not carnall, and walke as men? *1 Cor. 3. 3.*

My Brethren, these things ought not so to be. This is not the perswasion of Gods Spirit. Indeede, the spirit that is in vs lusteth after envy; but the Scripture teacheth better things: *The wisdom that is from above, is, first,*

first, *pure*, then *peaceable*, full of *mercy*, and *good fruits*. Therefore this revenging course, which is counted wisdome, if it be any, its *earthly*: that is, of the men of this world; *sensuall*, of our owne corrupt lust and desire, and *Diuellish*, he is the author and teacher of it.

Oh that we could be brought to see our sinne every of vs in this poynt, and be humbled, that there is such a nature in vs, so contrary to the will of G o d, and for our practice, that hath beene so bad, and lets every one of vs, especially more forward professours of Religion, from whom better things are expected, lets bewaile heartily, and repent of that that is past: and for time to come, lets labour for greater grace, that when any such occasions be offered vs hereafter, we may shew better fruits.

And though wee talke with

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our enemy, or debate the matter, keepe passion away, and doe it patiently; yea, or if wee reprove him, if he be worthy, or take the benefit of Law or Magistrate, yet let it be without revenge. Wee are not bound hereby to love their sinnes, nor their needlesse societie, nor to furnish them with kindnesse, that might make them fitter to doe hurt, nor to relinquish our right, or our good cause; but that we be free from hatred and revenge, yea, and further, *to overcome their evill with goodnesse*, as God doth, and commandeth.

And first, that we beware of revenge, which is a wicked thing, and that for these Reasons:

First, *Vengeance is the Lords, and he will repay*. It his office and priviledge: to revenge therefore, is to take the Royaltie out of his hand; as one should put the
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the Lord chiefe Iustice out of his seat, and judge his cause himselfe. He must reuenge to whom it belongs, as *Psal. 94. 1. 2.* therefore the Egyptian said to *Moses*, when he would haue parted him and the *Israelite*, *Exod. 2. 14. Who made thee a Iudge over vs?* Noting, that men must not avenge without authoritie: therefore our Saviour Christ had *Peter* put up his sword, when he cut off *Malchus* eare: with a reason, Because who so avengeth without a calling, shall perish by the sword.

Wee must therefore commit our case to God, as our Saviour Christ did; for he can also doe it most wisely, and most righteously, *1 Pet. 2. 23.* we will doe it foolishly and partially, as we see in daily experience. Leauē it to him, he will not fayle to doe it, and well too.

2. When wee reuenge our owne wrongs, wee leaue the

G 5 Lord

Lord nothing to doe, except it be to turne his wrath from our enemy, on whom we haue beene revenged already, to our selues, for our sinne of revenging, as *Pro. 24. 17. 18.*

3. When we revenge, we doe we know not what: we consider not who smote vs. Its the Lord, as *Iob* said, *The Lord hath given, and the Lord hath taken*, when the *Chaldeans* had robbed him. *No evill in the Citie*: that is, of punishment, *but the Lord done it*, *Amos 3. 6.* which made *David* so quietly beare *Shimei* his railing, because the Lord set him on worke so to doe for his humbling.

Esay 10.

“Our enemy is but as *Assur*,
 “the Lords rod, to beat vs with;
 “therefore to revenge, is to
 “wring the rod out of Gods
 “hand, and breake it, or cast it
 “into the fire, which is but an
 “vngracious childs part. When
 “God bids vs loue our enemies,
 “he

“ he bids vs but kisse the rod, to
“ pul down our stomachs, which
“ many wise mothers will make
“ their yong ones doe betimes.
“ So also its the Devill in thine
“ enemy, that doth thee wrong
“ in goods, life, or name, who
“ hereby seekes to driue thee to
“ revenge, or some other sinne ;
“ as he did to moue *Iob* to curse
“ God, by all the troubles hee
“ brought vpon him ; therefore
“ resist the Devill, and not the
“ man : for the Devill aimes not
“ at thy goods, or name, to hurt
“ thee in them, but to draw thee
“ to sin, to the hurt of thy soule.
“ If thou canst therefore, resist
“ Sathan herein, and avoyde the
“ sinne he seekes hereby to bring
“ thee to cōmit, thou shalt play
“ a wise mans part, and so in
“ stead of revenging thy selfe on
“ thy enemy, be revenged vpon
“ Sathan, thy chiefe enemy.
“ 4 When we revenge, we doe
“ our selues ten times more hurt,
“ than

"than we doe our enemy : wee
 "hurt him a little, it may be, in
 "his body, goods, or good name,
 "and wound our selues deeply
 "in our owne soules; hit him in
 "the skin, and pierce the kall of
 "our owne hearts: As the Bee,
 "that to sting another, loseth
 "shortly her owne life. Its the
 "foolishest thing in the world
 "to revenge; but a wise part,
 "to commit it to God; best for
 "vs, and worst for our enemy.
 "Oh its no dealing with a man
 "that cōmits his cause to God,
 "no standing before him : for
 "though *God would part from*
 "*his owne*, yet he will not giue
 "away his servants right. It
 "were better for an enemy, that
 "the partiethat he hates, should
 "devise all wayes of revenge in
 "the world, by himselfe, and by
 "his friends against him, than
 "that he should put it vp quiet-
 "ly, and leaue it to God.

And let vs not stay our selues
 here,

here, in avoyding revenge, but goe forward to loue our enemies, and labour to doe good against evill, as we are commanded, *Rom. 12. ult.*

Object. I cannot doe it : for he hath deserved all ill of me ; and can I then doe him good ?

Answer. And haue not you done so against Almighty God, and yet he doth you good daily ?

Object. Its a base part for me, being wronged, disgraced, and abused, not to challenge him, and be avenged of him, if I can, else I shall be counted a cowardly foole, much more if I should doe him good.

Answer. This is but carnall Divinitie, which counts it great courage to turne againe and revenge, which Heathens & Turks can doe, and every Bull and Bore can doe, and that its basenesse to put vp wrongs. But its quite contrary : for its true valour to over-

overcome our selues, and conquer our vnruely lusts and sinfull passions, and to obey the commandement of God, *Pro. 16. 32.* he is more mightie that can rule himselfe, than he that conquers many others : And that is true basenesse, for a man to be so led by his passions, as he can beare nothing, no, though God command, and the contrary turne to his owne destruction.

Object. When you haue said all you can, it is impossible.

Ans. No, its not impossible, though a hard thing it is, I grant: and therefore by the way, for such as professe they can beare all indignities done them, and can doe them that doe them, all good, as if there were no such matter, and finde no difficultie in it, (and yet but ordinary persons neither) for my part, I doe not beleeeue them, and I doubt, they do but deceiue themselues. If it were not hard to be done,

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it were not so worthy of a Christian. Its therefore a yoke, but easie; a burthen, but light to the spirituall man; that is well assured of the loue of God to him, and of the forgiuencesse of many sinnes. But to the carnall man, I grant, its wholly impossible.

Lets labour therefore for this Faith and Assurance of forgiuencesse, whereby we may be enabled to doe this difficult worke.

Now to draw to an end of this point of Loue to our enemies, let vs, I beseech you, be perswaded seriously to weigh the reasons that haue beene vsed to moue to this dutie, and let vs suffer our selues to bee overcome of them.

Its the most noble and heroi-call dutie, and truely worthy of a Christian man: hereby we shall proue our selues to be the children of God, and do like to him; which ought to be our greatest ambition.

Hereby

Hereby wee shall shew our selues to haue profited well in the Schoole of Christ, and that we haue not learned to doe that every body can doe, but to doe some singular thing; for so may God expect of vs, after all this cost of his Word bestowed vpon vs, and that we are growne past children and weaklings, on towards perfection, even to doe difficult duties, and such as are most contrary to our rebellious nature. The Lord perswade our hearts to conceiue well of, to beleeue, and obey this point.

Me thinkes, whiles I am speaking of these reasons, the heart somewhat yeelds to this dutie, and there seems as if one should haue some power to doe it: and I am perswaded, that there bee diuers, that at the hearing and reading of these things, if they were tryed now they be hote, could be able to doe something this way.

But

But let them sinke downe so deepe into our hearts, as they may abide with vs, that if hereafter occasion shall be offered, we may be able to shew forth the force and fruit thereof. We must look to meet with wrongs and enemies ; therefore lets learne to take out this lesson before-hand.

Oh that wee could but learne this one point at this time ! how happily should wee haue spent our time ? **H**ereby we shall honour our profession, convert or convince our adversaries, and provide much comfort to our owne soules : As that worthy Master *Greenham*, a man subject to many slanderous reports, that yet would say, these two things comforted him : First, that he found his heart not ill, but well affected to his brethren : Secondly, that when he was alone, he could humble himselfe to God, and pray him to forgiue him, that raised them vp. Lets

Lets labour hereunto : what else doe wee hearing so many Sermons continually, if wee meane not to shew forth the power thereof?

CHAR. VIII.

Of Loue to all men.

NExt vnto our Enemies, whom must we loue more? Wee must loue all other men. Not onely our kindred, friends, acquaintance, our neighbours of the same Towne, Countrey, or Nation, but even all that dwell vpon the face of the earth, high, low, rich, poore, men, women, yong, old, bond, free, without or within the Church, that eyther are or ever may be the people of God. True, our loue must begin at those that be neereft vs, and must be most to those within the Church, especially to the household

houſhold of Faith ; but it muſt ſtretch it ſelfe farre, and wide, and over all, and wee muſt doe all duties of Loue to them, as occaſion ſhall be offered, and wee be able. For whoſoeuer hath or ſhall haue need of our helpe, he is our neighbour, whom we are bound to loue, becauſe God hath commanded it, and he is our owne fleſh. Our prayers, as a maine dutie of loue, muſt reach at one time or other to all, and doe them what other good we can. We muſt pray for the poore Pagans, that God would ſend his light and truth amongſt them, that they in time may be brought into the boſome of the Church, and the ſheepfold of Chriſt Ieſus.

For the Lords ancient people the *Jewes*, that he would be pleaſed to make thoſe dry bones to liue, and to take the vaile of vn-beliefe from off their hearts, that they may at laſt come to embrace

brace and beleue in the Lord Iesus Christ, to their eternall salvation. And that God would in mercie bring in the fulnesse of the Gentiles, and to that end that he would hasten the ruine of Antichrists Kingdome, that those Nations that haue long lyen vnder the bondage of that man of sinne, and in the darknesse of superstition & Idolatry, may be set at libertie, and haue the light of the glorious Gospell to shine among them, to teach them to know & worship the true God aright, and to beleue in Iesus Christ, which is life eternall.

And for those within the Church, wee ought to pray to God to continue his mercie towards them, and to giue them grace to walke worthy thereof. And for those that be falne into their enemies hands, and be in great distresse every way, wee ought to send vp continuall fervent prayers and strong cries,

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out of the bowels of compassion towards their miseries, vnto Almighty God the father and protector of his church, that though he hath punished them for their sinnes as pleased him, yet that he wou'd in judgement remember mercie, and humble their hearts vnder his heauie hand, pardon their sinnes, and restore their former liberties to them againe. Yea and as their bodily necessities shall be truely made known to vs, wee should be readie to reach out our hand to the reliefe thereof.

Ob. If any will say, They be strangers to me, what haue I to doe with them?

Ans. Let such a one know, that yet Gods Image, nor his expresse comendement ought not to be strange vnto vs, but ought to provoke vs to this dutie. Yea they that be never so ignorant, profane, vngodly, whether rich or poore, we must wish wel vnto

to them, and seeketh their good: for as we must not hate the vices for the persons sake, so neither the person for the vices sake. Our loue towards them, may be a meaneto winne them to God.

Use. But alas, how few be there that thinke any such thing required of them? and therefore no marvell though no conscience be made of the performance thereof: for even in those things that they know to be the will of God and their duties, yet few will be brought to the obedience of them. Who so pities the miserable state of those that know not God, nor haue any meanes of saluation, but be out of the pale of the Church; as to pray earnestly to God, that he would in mercie visit them in his due time? Alas, multitudes pray not for their owne selues and families, their neighbours and Nation; and therefore no

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marvell they looke not so farre.

But, me thinkes, that fearfull Prayer the Church maketh against such, *Psalme 79.6.* should strike feare into them, to moue them to seeke to avoyde the dint and danger of it.

How few lay to heart the long and sore afflictions, nay, the wo- full desolations of our brethren in the *Palatinate, Bohemia*, and places adjoyning; and therefore powre out compassionaterepen- ting and seruent prayers to God for them? We heare of their vn- speakeable miseries, but are not affected with them, either to profit by their harmes vnto sound repentance our selues, or to put to our helping hand, by our instant prayers to seeke their deliverance. Wee talke much of them, and would faine see an end of their troubles, and a re- turne of things, but few be those that doe pray for them, and that so seldome, and so coldly, as we
can

can haue as little comfort, as they haue hitherto found benefit: for what fruit can be expected from prayers, not joynd with true repentance? for God heares no sinners; and let him that calls vpon the Name of the Lord (and lookes to be heard) depart from iniquitie.

I doubt not but somethere are, that doe compassionately and feelingly wrestle with God for them, from time to time, yea, do afflict their soules to obtaine mercy for them, whose prayers are assuredly not shut out, or forgotten before God, but shall in due time haue blessed effect; but these, I doubt, are but a very few.

And for other duties of Loue, no marvel, if (as occasion serues) they bee coldly performed to those that be further off, when we are found so faulty towards those wee daily converse with. What extreme failing in the duties

ties of forgiving wrongs, and doing good to soules and bodies of those we haue to doe with? Of which we haue spoken already vpon one or two severall occasions; therefore I now speake no more thereof: onely I pray God to giue vs this true Loue, that may reach out it selfe to all men, as occasion is, or shall be offered.

CHAP. IX.

Of Loue to the Saints.

NOW I come to the Loue we owe to the Saints and true people of God; and these are to be loued in the greatest degree of all other men, and to be had in high price and account, *Gal. 6. 10. Psal. 15. 4.*

Thus did *David, Psal. 16. 3.*
All his delight was in the Saints.
Psal. 119. 63. He was their compa-
H *nion.*

nion. Psa. 101. *He would haue such to attend upon him, and such onely as neare as he could. So Cornelius, Act. 10. 7. had a Souldier that feared God, that was at his hand.*

I.

Reasons of this are : First, the Image of God is most clearly seene in them : we are to reverence and loue the least part of it, wheresoever we see it, even in wicked men ; how much more then, the brightnesse of it, which stands in the graces of the Spirit, wisdome, holinesse, and righteousnesse, wherein they most liuely resemble their Maker ? And the more of this wee see, the more we ought to loue, in children, friends, neighbours, or whomsoever. This is to be esteemed farre aboue wit, beautie, strength, wealth, activitie, or any gift of Nature or Art ; these be toyes to grace : *Favour is deceitfull, and beautie vanitie,* but one *that feares God, he or she,*

he, shall be prayed. Therefore herein *Rebecca* was wiser than *Isaac*, who loved *Iacob* for his grace, more than *Eſau* for his skill in hunting.

Secondly, God loues them best; therefore so should we. As whom the King favours, all doe honour. These be his secret ones, precious in his account, as the apple of his eye; he hath rebuked Kings for their sakes.

When he drowned all the world, he preserved his little number: As *Lot* in *Sodom*s destruction. Yea, if there had but ten righteous persons bin found in five Cities, they had all beene saved from the burning. These he marked in *Ierusalem* from the common destruction, *Ezek. 9.* These he sealed, *Revel. 7.* to be preserved from the plagues bodily and spirituall, that should come vpon the world. He makes more account of one righteous one, than of a thousand other, *Iſa. 43.*

3. 4. Ashe did, when to make way for his people, the *Iewes*, into *Canaan*, hee gaue seaven mightie Nations to the sword.

Thirdly, they be more excellent than any other, *Prov. 12. 26. The righteous is more excellent than his neighbour*: meaning, that is not righteous, but wicked. More excellent in this life, at his death, and in the day of judgement. These are written in the Booke of Life, be washt white in the bloud of the Lambe, clothed with his Righteousnesse, a richer robe than ever *Salomon* wore on his backe : adorned with the precious Jewels of Gods sanctifying graces, attended by the Angels, borne from aboue, the children of God, members of **Christ**, temples of the Holy Ghost, heires of all things here, and shall at death, and after the day of Iudgement, be inheritors of the Kingdome of heaven, prepared for them before

fore the beginning of the world.
And for the wicked, we may say
as *Psal. 1. 4. It is not so with them.*
And therefore good reason these
should be best beloved.

4. Lastly, they be most vse-
full, and can doe vs most good,
by their counsell, example, pray-
ers, when we be present with
them, yea, absent from them:
He that walkes with the wise,
shall be the wiser; much good
may we learne, and comfort may
wee get, by conversing with
them that be truely godly.

Pro. 13. 20.

For their sake the world con-
tinues; if the number of the Elect
were fulfilled, the wicked should
no longer rout here, but come to
judgement, and be sent to their
owne place.

For their sake, and at their
prayers, many plagues are kept
from the Land; as at *Moses* pray-
ers they were from the *Israe-
lites*: Many judgements entred,
haue beene removed, as Plague

H 3

and

and Pestilence, and vnseasonable times; yea, finall desolation prevented: and had it not beene for a few, we might haue looked to haue beene *as Sodome, and as Gomorrha*. All fare the better for the Righteous sake; as all that were in the ship with *Paul*, had their lines given them, and were preserved from drowning for his sake, Acts 27.

Vse 1. This then serues to re-
proue the folly of carnall people,
that so dote vpon wealth & ho-
nour, and things of this world,
as if they that had them were
the happy men; Oh they bee
made, they cannot doe amisse.
And these, in their language, are
vsually called the best men in
the Towne, & these they crouch
to and admire, when grace and
the feare of God in any is little
regarded; esteeming the ser-
uants of God without wealth
(how gracious soever) but poor
snakes.

But,

But, Oh folly and madnesse to worship the *Golden Calfe*! so highly to esteeme men for red and white earth, gifts of Gods left hand, given even to his enemies, things transitory & soone fading, and that cannot keepe their owners from the damnation of hell; and not to esteeme of the precious graces of Gods Spirit, given from aboue onely to his Elect, and which doe abide vnto everlasting life.

Elisha, that worthy Prophet of the Lord, was of another minde, .who, but for the goodnesse that was in King *Iehoshaphat*, would not haue once looked towards *Iehoram*, that wicked King of *Israel*, 2 *King*. 3. 14. which folly, of preferring wealth aboue grace, the Apostle *St. Iames* rebuketh, *Cap. 2. 1. 2. &c.*

Secondly, this rebuketh such, as make account of all alike, especially, if they be any thing ci-

H 4.

vill;

vill; one as welcome to them as another, as much commended in life and at death: like as well of the civill, as of them that be truely religious, shew as much countenance, yeeld as much help to one as to the other. If they haue any thing to giue, they put no difference between the poor, good, or bad.

These are justly to be suspected, and to be thought to be neither Fish nor Flesh; for where true grace is, their eyes be anointed, that they can see a difference between men, and grace will draw to grace, and as discern it, so embrace it: for though wee challenge no such gift, as some that say, If they talke but halfe an houre with a man, they will know whether he be the childe of God or not; yet, I say, God giues grace to discern grace where it is, from bare civillitie, at least by conversing with them, and to preferre one infinitely



infinitely before the other.

Many will commend a meere civill man, in whom its easie to discerne, that there is not one dramme of pietie or true grace, to be as honest a man as need to be, and thinke and speak as well of him, as of a true good Christian ; but this is a very dangerous signe, that there is no more but civill honesty in themselves.

Thirdly, this reproveth a more fearefull sinne yet, and yet the common practice of some, that in stead of loving the godly best of all persons, they can worst away with them. They could loue such a kinsman, tenant, servant, &c. but that he is (as they call them) a Puritan, and they cannot abide these precise fellowes. Nay, they haue loved such and such a one, till it pleased God to convert him, and ever since they could never abide him : As the chiefe Priests dealt by *Saul*, after he was converted, and became a

H 5

Paul.

*My meaning is onely to reprove those, who, vpo sincere and devout Christians such as make most conscience of their wayes, & are truly zealous in Gods service; fasten the odious name of *Pharisean*, and cannot abide them.

Paul. Why? he was the same man that he was, onely he was better now : So its with the other that I spake of; which is a plaine argument, that they hate them for their goodnesse, as *David* complaines, *Psalms*. 38. 20.

*Though they pretend they hate them for this or that fault, yet that is not so; for they loue those that liue in greater faults, and themselves liue in farre greater, than they can possibly charge them withall : The truth is, its because they are better than themselves, and dare not be companions with them in euill, *1 Pet.* 4. 4. therefore the openly prophane hate them : They hate them, because they flie a higher pitch, than they are willing to put themselves to the paines to attaine to, and so they count they discredit them, who, but for these precise ones, should be counted the best, and as good, as one would desire.

Besides,

Besides, these tell them, that their fruitlesse profession of Religion will not serue to bring them to Heaven; and therefore vrge them to looke further, which they are not willing to doe; and this makes them wish, they were all out of the way: for they only trouble the world, they should be quiet but for them. And thus our Saviour Christ and the Gospell bring variance, not into the same Towne where before all went hand in hand to sinne, but into the same Family; because some will receiue the Gospell and the power of it, some others will not: therfore they are now at oddes, that were all one before in euill.

This sinne hath most fearfully over-spread this Nation, so that its more safe from the hatred & ill tongues of most, to be any thing, rather than to be zealous and godly. A fearfull thing. Every man loues a couragious souldier,

dier, a diligent and resolute servant for his Master, a man forward in his businesse; onely forwardnesse & zeale for God and in Religion, that cannot be endured. These be they that be the troublers, and a burthen to the places where they be, and so to the Land, and be railed on as the vilest persons, when as yet these are perhaps vpon their knees, pleading with God for the Nation, when multitudes are swelling, and swearing, and provoking Gods wrath against it; therefore wee haue small cause to be weary of them: the Land, no doubt, fares the better for them every day.

Is this the fruit of about threescore yeares peace and plenty of the Gospel; wherein it had bin meet we had all beene such as I meane: that is, zealous and true hearted Christians, that now those few that labour to shew forth the power of true godliness,

nesse, in an vniversall obedience to the Word they professe, that these should be had in derision, and be a wonder in Israel? As sure as we liue, if all in this Land served God, as it is to be feared, some doe, in an idle and meere ceremonious cōming to church, hearing of Sermons, and receiving the Sacrament, and yet liue as they list, and keepe their lusts still, and the sinnes they haue a mind to; God would soone ease himselfe of vs, & vomit vp such a lukewarme Nation: for how odious is this to God, to haue people draw neare to him with their lips, when their hearts are divided from him, and runne after their sinnes: to heare his Word, and hate to be reformed, or to mend a little in what they list, and no further than they please, to call vpon God, and yet depart not from evill, in receiving the Lords Supper, to professe Faith in Christ, and obedience

ence to all Gods Commandements, and in their liues to shew the cleane contrary every day? what is this but to provoke God against vs, and to deceiue our owne soules?

And as for those particular persons that are haters of Gods true seruants, they are no such themselues, and their state is fearefull. For they are not led by the spirit that *David & Cornelius* was, and which I pray God I may ever be. They be no true Members of the Church here, nor shall be heires of Gods Kingdome hereafter, as *Psal. 15. 4.* None of Christs Disciples, who are knowne by loving their Brethren, *Ioh. 13. 35.* nor are translated from death to life, *1 Ioh. 3. 14.* but remaine vnder death to this houre: Nor haue any loue to God in them, *1 Iohn 5. 1.* for if they loved him that begetteth, they would loue those that are begotten of him.

But

But they are of the seed of the Serpent, bearing enmitie against the seede of the Woman, against Christ in his members; of Cains linage, of the broode of *Ismael*, worse than *Balaam*, *Numb. 23.* that said, *How shall I curse, where God hath not cursed? or detest, where God hath not detested?* are led by Sathan, who is an *accuser of the Brethren*, *Revel. 12. 10.* who provide wofully for themselves: for God said to *Abraham*, and so to all that be of the seed of *Abraham* by true faith, *I will blesse them that blesse thee, and curse them that curse thee.*

Their ill will is indeed against Christ, and reacheth to him; as he said from Heaven to *Saul*, *Why persecutest thou me?* and, *Its hard kicking against the prickes.* Looke throughout all the Scriptures, and you shall see, that fearfull judgements haue overtaken the haters, & pursuers, or opposers of the true servants of God.

Later

Later Histories of the Church, and our owne daily experience affords abundance of very true, sensible, and fearfull examples in this kinde. And if at the day of judgement, they that haue done them no good shall be set on the left hand, and heare this dolefull sentence, *Goe ye cursed, &c.* then what shall become of them that haue hated them, and done them hurt? Let every one therefore that hath beene guiltie in this thing, repent deeply of it, as there is cause, and so shake off this blacke and fearefull Marke, else the time will come, when they shall wish, & would thinke themselves happie, to be shadowed vnder their wing whom now they hate; when they shall see them received, & themselves refused.

Yet here let me put in this by the way, that I account not those for the enemies to Gods people, who sometimes blame them for
some-

somewhat they see amisse in them, for what greater loue is there then this? if so be that they yet loue the good they see in them; yea though as case may require, they rebuke them sharply: Some Christians that are either certainly godly, or at least giue very good hopes; nay some of them without question good, and yet are worthy much blame. Some zealous Professors there are, which yet are not so diligent in their callings as they ought to be. Some not so carefull to keep out of debt, or not to pay their debts, but hang on every bush, and breake promises shamefully, to the iust opening the mouthes of the wicked. Some be rash and indiscreete, given to censure too deeply. Some spend all their zeale in crying out against Ceremonies, and neglect matters more belonging to edifying themselues and others. Some forsake their owne Ministers

sters when they preach, very vncharitably and indiscreetly. Some separate themselues from the Church, and our Ministrie & Societie altogether: of which some haue not proved such at the long runne, as the beginning gaue some hope of, though some from the beginning gaue just cause of suspition, that they would not proue sound. Now if a Minister, or any Christian shall shew his dislike of such courses in generall, or rebuke any particular person for any of them, he is not to be ill thought of for so doing, while he loues them for those graces that he seeth to be in them, nor to be reputed an hater of *Gods servants*.

Fourthly, there are diuers sorts of them that be no open enemies to Gods children, that yet will be found no other, when God shall come to judgement; and therefore here to be discovered and reproved. They be
not

not with them; therefore they be against them. They can sit and heare them vnjustly evil spoken of, and yet be never grieved, nor once open their mouths in their behalfe. That pry into their liues, & if they can spy a hole in their coate, they reproach them by it, and tell it from one to another, and that with no grieve. Can cast out a scoffe against them: That care not for their company. Delight rather in those that spend the time in telling Newes or Tales, of this or that body: with these they can sit long; but for other that will hold to any godly speech, they take no pleasure in them: They make matches with such rather than with those; invite them, and loue their company to choose. These be lukewarme Christians, Neuters, neyther the one, nor the other, of both sides, of every side: but God can see them to be Enemies, and will set them

on

on his left hand; when it will not serue them to pleade, that they never hated them, or opposed them. Let men looke well to this Poynt; for there be many that thinke well of themselves, for good Christians, that yet will be found of this number: But as they can haue no sound peace to their Consciences, so shal they never haue good name in the Church of God, till it be otherwise.

Fiftly and lastly, let this be a Consolation to all those whose hearts doe beare witnesse, and their practice bewray that they truly loue the Saints; they can haue no better signe of the grace of G O D, or that they be true Members of the Church here, and shall be inheritors of glory hereafter; that they loue God, be Christs Disciples, & be translated from death to life. Alwayes provided, that you deceiue not your selues in this point,

point, as no doubt divers doe,
To thinke, that because you loue
some one or two choyce ones,
that you are a louer of G o d s
people, though you neglect all
the rest: which is not so; for who
soeuer loues any in truth, loues
the grace of God in whom soe-
uer he sees it, rich or poore, high
or low. Or because you loue
some that be of your Kinne, or
for some outward good qualifi-
cation they haue, or some com-
mon gift of learning, eloquence,
or because they be rich, or be
such as haue don you some plea-
sure, or may doe : for if your
loue be set vpon Gods servants
for such by-respects, this is not
the true Loue of the Saints : But
if you loue them simply for the
work of Gods sanctifying grace
that you see or heare to be in
them, though you never saw the,
nor never shall, yet for the grace
of G o d your heart is knit to
them, as *Ionathans* to *David*: or if
you

you know and liue neare them, though they never did you any special good turne, or be nothing to you outwardly & in the flesh, nay, though any such haue re-
proved you of some fault they haue seene in you, yet you loue them for the Image of God that shines in them : yea, though you see, heare, or know some imperfections in them, and things worthy blame, yet seeing signes of sinceritie you loue them notwithstanding, are glad when they doe well, and grieve at the contrary : this is good.

Examine your selues by these things ; if you be taken tardy, then deceiue your selues no longer : If your heart witnesse on your side by these tryals, then be comforted, & labour to encrease in this grace, that so your evidence may be strong : And the rather, because this hath kept many from sinking in time of Temptation, when all other evidences

dences haue beene to seeke.
Thus much of the loue that all
ought to beare to the People of
God.

CHAP. X.

*How true Christians should loue
each other.*

NOW I will adde yet one
thing more, and that is ;
How true Christiāns should loue
and carry themselues towards
each other. They ought to loue
one another most entirely, and
more than they doe, or can loue
the common sort. They must
loue them as fellow-members
of the same mysticall body
whereof Christ is the head.
Now how doe the members of
the naturall body loue, sticke to-
gether, and seeke the good of
each other, defend and tender
one another, rejoyce in each o-
thers

thers wel-fare, and grieve at the contrary? so ought the Members of the spirituall body much more, if it were possible. Wee cannot loue all thus; for all are not fellow-members in this body of Christ.

Secondly, they must *loue as brethren*: therefore the loue that is to be betweene them is called *Brotherly kindnesse*, 2 Pet. 1. 7. Therefore though some scoffing *Ismaels* deride this name, & say, Oh you be of the Brethren: yet we are not to bee ashamed of this name, seeing G O D so speakes.

Gods Children be brothers and sisters; they haue the same Father, which is God, the same Mother, the Church, begotten by the same immortall seed, the Word of God, nourisht with the same milke, and meat of the same Word & holy Sacraments, heires of the same Inheritance in Heaven by Christ Iesus. A better

ter Brother-hood than that of nature, as much as the spirit is better than the flesh : Yea, and a more lasting Brother-hood; that will last when this is vanisht away, which lasteth onely for this fraile life of ours, but the other abideth for ever. Therefore our Saviour Christ said, *Who is my Mother, and Who are my Brethren?* Naturall Brethren ought to loue dearly, how much more we that are of a better kindred ?

Its very pleasing to God our Father, and to the Church our Mother, that all their children should *line in loue*, as *Psal. 133. 1.* and a joy to all the brothers and sisters; As it is a joy to any earthly Parents to haue their children loue well together : and the contrary is very grievous, and they will mourn to each other, There betwixt two Boyes can neuer agree, two Girles that loue not one another; what will they do when we are gone ?

I

Now

Now to loue as Brethren, is this; To haue Brotherly affection each toother inwardly, and to declare the same outwardly by brotherly actions. For the first, we are bidden, *Rom. 12. Be affectioned to loue one another*; as to weepe with them that weep, to haue compassion of their miseries, as *Heb. 13. 3.* As the *Samaritan* had compassion on the man that fell among Thecues. And our Saviour Christ had compassion on the spirituall miserie of the People, *Mat. 9. 36.* St. *Paul* was affected with the miseries of the *Jewes*, and tooke them deeply to heart, *Rom. 9. 1. 2. 3.* So *Nehemiah*, hearing of the distresse of the Church of the *Jewes* at *Ierusalem*, though hee were well himselfe, yet he so mourned for them as it was seene in his face. The contrary is blamed, *Amos 6. No man is sorry for the affliction of Ioseph.*

So to rejoyce with them that rejoyce,

joyce, as *Luke 1.58.* yea, though it were ill with our selues. As *Paul* in prison, yet rejoyced to heare of the welfare of the Churches. These brotherly affections be so necessary, as all brotherly actions not proceeding from these, are in no account with *God*; As a man may *giue all his goods to the poore, and haue no loue*, and so be but a tinckling Cimball, *1 Cor. 13.* As if a man should giue that he might merit thereby, or to purchase credit, or for companies sake, or wth vpbraiding, and from no compassion of the poore mans misery, it would neither please *God*, nor profit him that doth it.

So to admonish one (which is a speciall dutie of Loue) but if done with twitting and reproaching, as glad they haue some matter against him, it hath lost his grace and reward with *God*.

And herein, the poore may shew as much loue to their fel-

low-brethren as the rich; which may comfort them which are ready to be discouraged, and thinke they are vnhappy, and haue nothing to shew any loue in; Yes, you may be as plentifull in brotherly affections, as any other.

Now for brotherly actions, they must be adjoynd to shew the truth of the affections; they be counterfeit, if not thus approued, as *1 Iohn 3. 17.* like those speeches, *Iam. 2. 15. 16.*

Brotherly actions be to the soule and body, as need is. To the bodily necessities of our fellow-brethren in ordinary wants, we must giue of our superfluitie; in extraordinary calamities, of our maine substance: And to thinke it honour enough, that God makes vs giue to them, that be as deare to him as our selues, and shall be inheritors of the same glory with vs, though we abound now, & they be suffered to want.

So

So to the soule in admonition, exhortation, consolation, and prayer, which are the principall and most profitable fruits of our loue one to another. And all these ought to bee performed purely, fervently, and constantly, as we heard in handling the properties of Loue.

But, Beloved, if we come to looke for these things among Christians, they will all be found very much wanting, both brotherly affections, and brotherly actions, and those that be, oft not pure, but with looking at our selues, not fervent, but faint and few, nor constant, but short and brittle, broken off by affliction, especially, if it continue, when yet there is most neede: *for a brother is borne for adversity.*

Many Christians will be kinde to another in the beginning of their affliction, and for a little while; but if it hold long, then

most faile him, and their loue is spent as it were. Or otherwise, their loue is broken off by some vnkindnesse, and not readily sodered againe so strong as it was afore.

There is much strangenesse between Christians; they care not one for another almost: they see each other at Church, but not all the weeke after. Peace hath made Christians proud & carelesse; every man can subsist by himselfe, and hath no neede of his brother: we may justly feare, God will send vs troubles, to make vs glad one of another.

But there is vse enough one of another even now, if we had eyes to see it, to helpe, encourage, comfort, and confirme each other in our holy profession and Christian course, against the manifold discouragements and temptations wee are subject to meet with; and to whet on, and set an edge one vpon another, that

that grow so dull; to lay our brands together, that wee may catch some heate from one another; to minde one another of such changes as may come, and so of our last end, to prepare for them in time.

Stronger Christians, and of better gifts, looke so hooverly on the weake; so the rich vpon the poore: Fie vpon it, are they not your brethren? do you not know them, because of their russet or leather coate? he hath as much grace, may be, more than you, and shall haue (it may be) a better place in Heaven than you; and doe you esteeme so meanly of him? Its counted pride, when any will not know their poore kinned; know Iesus Christ and the grace of God in them, and disdaine not their company, though your inferiours, seeing, as you may comfort and refresh them by your loue, so you may receiue much benefit from them againe.

Christians should meet together, not to feasting onely as the world, but sometimes to build vp one another by holy conference, and this will encrease loue greatly : for when wee see the grace of G O D one in another, and get good one by another, our loue is hereby greatly furthered.

Another fault too much among many Christians, is, as want of bowels of tender compassion towards our brethren in distresse, so there is not that forwardnesse and freenesse to relieue their necessities.

First, for their bodily wants, there is too much straitnesse oft-times ; whereas if we did consider, that they are not onely our owne flesh (as the common sort are) but our fellow-members, fellow-brethren, and such as whom God might haue made vs takers from them, and them givers to vs, it would enlarge
our

our heart and our hand towards them. Well, what we doe for them, is not to fellow-members and fellow-brethren onely, but to Christ Iesus himselfe; and it shall be so counted for at the last and great day. Its not so much theirs to whom we giue it, as its our owne, and furthers our reckoning: As the seed is not the grounds so much, as the owners that sowes it, and for his benefit. It will be all reckoned ours at the great payment day, even to a cup of cold water: and we shall see he hath not forgotten any worke of our loue, but hath kept iust bookes and true accounts, & will then say to vs, *Come ye blessed of my Father, inherit, &c.* For I was oft, in my members, in a poore condition, and yee ministred vnto me; now receiue a thousand fold, even that Kingdome that was prepared for you from the beginning of the world.

And for relieving their spirituall wants, there is oft too much want of compassion and care. How farre may a Christian goe out of his way, ere another, with the spirit of meeknesse, will step in by a wholsome admonition, to stop him in his course? The heaue not comforted with a word in season, nor the fainting encouraged, but every man minding his own matters, as though we were strangers, and God had given vs no charge one of another.

Nay, there is yet a greater fault to be found among many Christians, than these two that I haue spoken of, and that is this, That sundry of them can take leave to fall out, and contend with each other, and that very deeply: sometimes for words, sometimes for small matters of the world; yea, and some when they be out, cannot find the way in againe, nor are they ashamed of

of that they haue done, but can
lye and continue in it, month af-
ter month. Is this the behaviour
offellow-members? thinke we
our Head Christ will endure or
beare it, to haue his body thus
rent one member from another?
nay, one would thinke, is this
possible: What doe you thinke
of your selfe, that you are a true
member of Christ by Faith?
Well, and what doe you thinke
of him, that you are thus rent
and divided from? I dare not but
thinke (you will say) but he be-
longs to G O D. And doe you
thinke then, that the member of
Christ should cyther thus deale,
or thus be dealt withall, and that
by his fellow-member? He that
should see one member in a mans
naturall body, offering hurt and
violence to another, would hee
not thinke the man were mad?
What shall wee say then, when
Christians can so eagerly pursue
each other in words and deedes
(as

(as too oft is seene) shall we say they be in their right minde? but rather, that the spirit of pride, or covetousnesse, or some such humour, hath intoxicated their braines. This will cost them deare, or ever they can make their peace with God and their Conscience; and they must fall out as deeply with themselves for their folly, & with indignation take a holy revenge of themselves, that they may feare ever to doe the like againe.

Is this the behaviour of brothers and sisters, to flye in one anothers face, to live at such oddes, as that all the Parish takes notice of it? If naturall brethren should doe so, all men would cry shame of it. Doth our father like this, thinke you? our mother, and fellow-brethren round about, that see or heare of it, doe you thinke this goes not to their hearts? And thinke you, you doe not open the mouthes of Ca-

naanites

naanites and Perizzites that are every where, and heare of it? Thinke we good, to giue them such iust matter to speake euill of vs, and of our holy profession for it? Our father *Abraham* could say to his inferior *Lot*, *Let there be no strife betweene me and thee: for wee are brethren.* A body would thinke that the name *Brother*, should eyther prevent all strife, or at least quickly breake the necke of it.

Though good Christians, may out of brittlenesse of nature, fall out on the sudden, yet, me thinks grace should enforce them to recall themselues, and yeeld to each other, and come in, though they were of never such a proud and stout stomach naturally. Else may they not suspect themselves to be bastards, rather than right bred brothers? to be wooden legges, and no living members? at least they haue got the numb palsey, for which they

had

had need to seeke speedy remedie.

Let vs, I beseech you, so many of vs as haue beene faultie in any of these three things, see how ill they haue becommed vs, beashamed and humbled for them, and amend, that we may haue sound argument, that wee are true members of Christs body, and liuely and feeling ones.

Thinke like brethren, speake as brethren, both to face and behinde their backes, and doe like brethrē, so shall we glorifie God our Father, credit and comfort the Church our Mother, and our fellow-brethren, and stop the mouths of Papists, Atheists, prophane ones, meere civill ones and worldlings, that would not a little rejoyce at our divisions.

Put on brotherly affections, shew them by brotherly actions, let not small matters make vnkindnesse, depart from much for peace and loue, let our differen-

ces;

ces be speedily compounded by others, if we cannot agree them within our selues; feare rather to doe the least wrong, than to suffer a greater: so shall we be fit to doe good one to another vpon all occasions; for goodnesse goes forward where loue is, but contention or vnkindnesse stops the course of all that is good. So shall we also be stronger against our common aduersaries, the World, the Devill, which doe so hate vs, as a body would thinke it were meet for vs to stick fast and close together, and make much one of another, seeing this wicked world is bent against vs.

Let mee conclude this my speech to you Christians, with that blessed exhortation of Saint Paul, 2 Cor. 13. 11. *Finally, my Brethren, fare yee well, be perfect, be of good comfort, be of one minde, line in peace, and the God of loue and peace shall be with you.*

CHAP.

C H A P. XI.

Of relieving the poore.

I Will adde but one thing more, and so make an end of what I purpose to say of this dutie of Loue, in which I haue been longer than I thought of at first: And that is touching one branch and dutie of Loue, which is the relieving the necessities of the poore; of which, because I haue spoken something in one of the Notes of Loue, namely, that its Bountifull, I will be so much the shorter; handling some things here, that were not there so convenient to be spoken of.

The Scriptures, both of Old and New Testament, are plentifull about this Point, eyther Commandements touching it, and Promises of blessing there-to, or Threatnings against the neglect of it.

In

In the Old Law God commanded to *leau* their Grounds unsown, and Trees vngathered the seaventh yeare, for the poore, *Exod. 23. 10. 11. Levit. 25. 3.* And the yeares that they sowed and gathered in, they were bidden to *leau* gleanings. *Deut. 24. 19* to the end.

How oft in the Prophets doth the Lord call for Mercie ? yea, tryes the truth of their Religion, and performance of holy Duties by this, as *St. James* doth, chap. 1. and the last verse, giving such charge of the poore in generall, particularly, of the *widow, stranger, and fatherlesse.*

It is commanded, *Esay 58. 7.* a very excellent place, plaine, and plentiful ; and in most of the Prophets its called for, as a thing that the *Iewes* much failed in, and were covetous and cruell. *Heb. 13. To doe good, and to distribute. forget not, &c. Ephes. 4. 28. Mat. 5. 45.* He commands it, whose

whose we are, and all we haue at his appointment. I will adde a few Reasons to moue to this Dutie :

Reas,

1. To let passe to speake of the example of God, who fills the whole world with his goodnes, and feedes both man and beast ; who hath also beene bountifull to every of vs that are *unworthy* (as *Iacob* said) *of the least of his mercies* ; Let the examples of Gods servants, who herein obeyed and imitated the Lord in all ages ; let them moue vs. *Elisba* tooke order for the poore widow, for the payment of her debts, and for her owne maintenance, *2 King. 4.* *Iob* was notable in this dutie, as appeares Chap. 31. from verse 16. to 21. Our Saviour Christ of that little that he received for his maintenance, yet gaue something to the poore : therefore (*Iudas* carrying the bagge) when our Saviour Christ bad him, that he did

did doe quickly, the Disciples thought he had meant he should giue somewhat to the poore. *Zacheus*, being converted, gaue halfe his goods &c. *Luke 19*. So *Acts 2. & 4.* the rich sold, and relieved the poore. *Dorcas* a good Woman this way, *Act. 9.* towards the end. *Cornelius* also a notable example, *Acts 10. 1.* There was also a contribution made by the Christians for the poore Brethren in *Iudea*, because of a famine was among them, *Acts 11. 29.* *Onesiphorus* is commended, and *Gaius* for an Host to the poore Saints of God.

2. Its a sacrifice very acceptable to God, *Heb. 13. 16. Phil. 4. 18.* as *Cornelius* his Almes came vp into remembrance before God, *Act 10. 4.* Yea, so pleasing, as when his service and that cannot stand together, he preferres *mercie before sacrifice*, *Hos. 6. 6.* And so pleasing, as no dutie of Religion, ordinary or extraordinary,

is.

is welcome to God, if this dutie be wanting, as *Esa.* 1. & 58. from verse 5. to 13. What stronger motiue can there bee than this, seeing its our happinesse that we can doe any thing that G O D will bee well pleased with?

3. We are but Stewards in respect of G O D (though owners among men) who hath so delivered these things out of his hand to vs, as yet he hath reserved a Royalty in them, & the appointing how they shall be disposed, and will call vs to account of our stewardship, who hath appointed the poore a part: therefore without this, we can bring in no good bills of account.

We must not be like the Gyants den, that haue all the footings comming to vs, and none from vs. As that rich churle that comming over among his Tenants at the halfe yeare, a poore body askt him a penny, No he told

told them, hee came to receiue money, and not to giue: the contrary had beene better sense and reason a great deale. Else how can we shew our selues thankful to God, that hath made vs able to giue, that might haue made vs receivers, the tayle as well as the head, it being in his hand to make poore or rich, and there being nothing in vs to moue him to giue vs the better part.

Its a great honour to be the Almners of the King of Heaven and Earth, and that to those that be not our owne flesh onely, but may be, such as belong to the Kingdome of God, as well as our selues. If wee should see an Oxe or Ass in misery, ready to famish, or lying vnder the burden, we ought to pitie and helpe them: how much more our Christian Brother? Its honour enough that we may be givers and lenders, though we keepe
not

not all to our selues. Its good manners for them that sit at the vpper end of the Table, when they haue cut well, to set downe some to them that sit below, that all may goe away satisfied, and prayse the Master of the Feast.

4. By our liberalitie and mercifull dealing wee shall bring much glory to God: for we shall cause many thankes to be given him from the poore, *2 Cor. 8.* and make them more to depend vpon God, and to speake good of his dispensing of things; that though he hath appointed some to be poore, yet hath also commanded the rich to haue respect vnto them.

5. We shall doe them a great deale of good whom we relieue: First to their bodies, feeding their hungry bellies, clothing their naked loynes, refreshing their bowels: Or by lending we set them to their worke, where-
by

by they may get to liue of. Next to their soules, keeping them from murmuring, impatience, theft, discontent : if they haue no goodnelle in them, its the way to breake their hearts, and to bring them to good, or else to convince them at least : if they haue any good, we shall comfort their hearts, strengthen their faith, and make them serue God much the more cheerfully.

But especially we shall doe our selues a great deale of good : First, wee shall procure many prayers of the children of God for vs, which is no small benefit, *2 Tim. 7.*, and the three last verses, the third Epistle of *St. Iohn* the first and second verses : *St. Paul* prayeth earnestly in the one place for *Onesiphorus*, and *St. Iohn* in the other for *Gaius* his host ; and such prayers be not in vaine.

Besides, wee bring vpon our selues a great many blessings, God having made such promises

ses of blessing to this duty rightly performed.

We provide well for our outward estate : for *he that soweth liberally, shall reape liberally,* and with encrease. God hath given his Word for requitall, *Pro. 19. 17.* So that wee haue God in our Cup-board for it, (as we may say with holy reverence) he is the Poores Suretie, whose word is better than any mans bond : Heaven and Earth must be emptie ere he will faile to pay. *He that findes seede to the sower will supply to such, 2 Cor. 8.* His righteousness shall endure for ever, *Psal. 112.* God will not put him out of his Farme that payes his Rent so well, but *blesse his stocke and store, his crop and increase, Dent. 15. 10. Eccles. 7. 1.*

Yea, he will blesse them, not in their goods onely, but in their names ; they shall haue loue and a good report, which is better than a good oyntment, and than
much

much silver and gold, Prov. 22. 1.
How fresh and sweete is *Ma-*
ries name still, for her oyntment
poured out; and *Gaius*, whose
name is vsed, when wee speake
of a bountifull man to the peo-
ple of God; he is a *Gaius* we say?
Yea, *G O D* will blesse such in
their soules, *Prov. 11. 17. Isa. 58.*
from *vers. 8.* on forward, *Mat. 5.*
the mercifull shall obtaine mer-
cie. As on the contrary, *God will*
not heare the prayer of the vnmer-
cifull man, Isa. 1. 15. Pro. 21. 13.
He that stops his eare at the cry of
the poore, &c. Nay, *God will*
not blesse the mercifull man in
this world onely, but *at the re-*
surrection of the Iust, Luke 14.
when they shall heare this com-
fortable and most sweete word,
Come yee blessed, &c. because he
counts it as done to himselfe;
and will we not giue to *G O D*
that giues all, nor to Iesus Christ,
that spared not his life for vs?
If we say, Yea to *God or Christ,*

K

wee

we will giue any thing, else God forbid ; God takes it done to himselfe, that is done to any of his. Whereas the LORD will plague both here and hereafter the vnmerciful man: here, as *Nabal*, whom he stricke that he died; and the Foole, *Luke 12.* that had all for himselfe, never mentions any body else, was stricke with sodaine death; and hereafter, as the rich glutton, *Luke 16.* for *no covetous or vnmercifull man shall ever come in the Kingdome of Heaven* : but there shall hee judgement without mercy, to them that shew no mercy. they that will not giue crummes of bread on earth, shall be denyed drops of water in hell.

Nay, God will not onely blesse the liberall and mercifull man himselfe, but his posteritie after him, *Psal. 37. 26.* The sonne of a Tenant, that payd his rent duly, shall not be put out of his farme. Whereas God will curse the posteritie

steritie of vnmercifull men, and plucke from them the poores portion, which their wicked fathers vnconscionably hoarded vp among their owne; God will let the extortioner catch him, or giue him vp to a riotous wastfull course, that shall consume all: one way or other God will draw it out of his belly; and he oft dyes in misery, whose father had no mercy.

Therefore, howsoever they haue a Proverbe, *Happie is that sonne, whose father goes to the Deuill*, yet its most wicked and false: for even for outward happinesse they misse of it, except it be some odde one that by Repentance breakes off, and heales his fathers sinne by mercifulnes to the poore.

So that every way a mercifull man provides well for himselfe, furthers his reckoning, & brings a great heape of blessings vpon himselfe and his. But an vnmer-

cifull cruell man is well called a miserable man; for of all men, a covetous man is most miserable, in goods, name, foule, and posteritie, here and hereafter.

Vse 1. This rebuketh a number of cruell, and vnnmercifull, and hard-hearted men, of whom there are every where some seene. True, the Gospell (God be thanked) hath prevailed with many, and they shew forth some good fruits of their Faith and Loue: But a number be vsurers, oppressors, grinders, rakers, all for themselues, and so covetous, as they will part from nothing by their good will: if any thing come from them, its so hardly, as one should wring water out of a stone, or pull away a peece of their flesh; as *Nabal*, that sent away *Dauids* servants emptie, and with a churlish answer.

Some others so prodigall and riotous, and given to their pleasures, and to all excesse, as they waste

waste their state so fast, as they disable themselves to doe that good they might ; its not to be had: Luxury keeps them so bare, which if they had grace to measure their matters with judgement, might liue a great deale better themselves, and do much good where need is.

Or if some be so rich, as they hold their state, yet they lay it on so vpon themselves & theirs, as no cost is spared vpon braue apparrell, new fashions, costly & curious dyet, hawks, hounds, dice, cards, gamings, that yet when it comes to a matter of giuing, are as pinching, as they that haue not the tithe of their estate, can beteeem nothing to the poore or good vses; very franke in idle expences to serue their owne lust, very sparing to those that haue neede; like the Glutton, *Luke 16.* who spared nothing from himselfe, nor nothing for poore *Lazarus.* And those, A-

mos 6. that fed to the full of the fattest, and drunke of the sweetest, til they were fitter to stretch themselves, and tumble vpon their costly beds, than to doe any good, yet they had not so much as a thought of the poore that were in want. And as the Foole, *Luke 12.* that made account he had much, and all for himselfe; *Soule, eate, drinke, and take thine ease, thou hast goods laid up for (thee) for many yeares.*

Notwithstanding the commandement of God, which they cannot be ignorant of, and the Law of nature, which would be holpen, if they were poore, Gods and good mens example, and the many promises of blessing made to this dutie, yet are no whit moved by all these, but fast glued to the world, and can heare nothing that should pull any thing from them. This was one of *Sodomis* sinnes, *Contempt of the poore.*

Let

Let these sorts of men know, they are not so ill for others, as they be for themselves: As they shew well, there is no loue of God or men in them, as 1 *Ioh. 3.* *Who so hath this worlds good, and sees his brother haue need, & shuts up his compassion against him, how dwelleth the lone of God in him?* So they will pull some judgement of God vpon their owne heads, as their Predecessors, whom I haue named, haue done. And this is one reason, no doubt, that mens goods shift masters so oft; besides the ill account they will make of their stewardship, when they shall be called there-to, for which they must make their reckoning, to heare no better sentence than, *O euill and unfaithfull servant, take him. binde him hand and foote, and cast him into utter darknesse.*

Let these better bethinke themselves in time, and breake off their sinnes by repentance,

and their vnrighteousnesse by mercy to the poore, that there may be a healing of their error, and a preventing the judgments of God : Oh that my counsell from God may be acceptable to them.

2. But for those, that out of conscience of Gods commandement, and faith in Gods promises made to this dutie, out of a zeale to bring glory to G O D, doe good to others, and to further their own reckoning; make conscience to bee doing good with a mercifull heart, carry a liberall hand, as God giues abilitie in themselves, and occasion from others : let them take it to themselves, as a good marke of the truth of their Religion, and know they can no way provide better for their comfort, or the continuance of Gods blessing vpon them and their estate, than by continuance in this dutie.

3. And

3. And thirdly, let this provoke all sorts of men, to take knowledge of this dutie of mercifulnes to the poore, as one part of Gods will; and well weighing the reasons vsed to provoke thereto, fet themselves to make conscience of the performance thereof: which that they may doe indeed, they must be perswaded to remoue out of the way certaine vices, that be dead-enemies thereto, and labour for the contrary vertues.

1. The first is Vnbeliefe, which, as it breeds many other vices, so that of Vnmercifulnesse; for that costs so many doubts and feares of what they may want themselves, and that it will hinder them in their estate, to giue here and there, as they withdraw: therefore labour for Faith to belecue, that as God will performe all his promises, so those made to this dutie; and therefore that its the high way

to thriving, and this will set vs to it, and that with chearfulnesse.

2. Pride, which is seene in excesse of costly attire for our selues and ours, ayming at high pitches and great portions for our children, and such and such estates must be obtained; this must needs hinder liberalitie: therefore the Apostle, *1 Tim. 2. 9. 10.* forbids *women to be deckt with costly apparrell*, but commands to *aray theselues with good workes*: Noting, they cannot doe both; for the backe is a theete: the meaning is, when its superfluous, and beyond their ability, all duties discharged: Oh what an infinite deale of good might be done, if but the superfluities of folkes apparrell were taken away, which might very well be spared!

3. The like may be said of intemperance, excesse of cheare, varietie and costlinesse of dishes

at

at mens Tables: God allowes to men according to their degrees, to some vsually, to others at festivall times and dayes of greater rejoycing; yet to none excessive: or so as they thereby be disabled for such good workes as their place calls for at their hands. The excesse of this Land in these two forenamed things, would abundantly not onely relieve the wants of our poore at home, but would make a blessed supply of the most wofull and crying necessities of our distressed brethren abroad.

And is it meet that *some should be hungry, and others drunken?* as the Apostle saith, **1 Cor. I. I. 21.** Were it not much meeter, that they had our superfluities (which doe vs but hurt) to supply their necessities, and so both should be better? The Lord giue vs at last to make conscience of this Dutie; its more than high time so to doe.

4. Idle-

4. Idlenesse and vnthriftinesse, which vsually goe together, are great lets of liberalitie. For, if one goe ever to the heape, and by labour adde nothing thereto, in time it will consume, and so he shall haue nothing for himselfe nor the poore : therefore the Apostle, *Ephes. 4. 28.* commands *to worke with the hands,* that so there may be *wherewith to giue to them that want.*

But vsually idlenesse is joyned with spending, gaming, drinking, and such vnthriftie courtes, and this hastens beggery the faster, and so prevents liberalitie in a high degree. The provident and thriftie are fittest to doe good: as the good Houf-wife in the last of the *Proverbs.*

5. Covetousnesse is especially to be cast out, as the direct opposite to mercifulnesse to the poore, as contrary as fire and water: which is an vn-satiabie desire of getting more, setting
mens

mens hearts on the world so eagerly, as it were heaven or happiness, & making it their God, so as they cannot endure to part from it; not knowing that they are base and transitory things, and that the perfection of them is in their well employment.

Lets therefore bee intreated to remoue these lets out of the way, that this duty may be carefully performed.

But yet let vs not content our selues to doe this duty of Mercifullnesse to the poore, but labour like Christians to do it in a right manner: for that is all in all, that makes or marres. For wee may giue much, and yet not please God nor profit our selues. Therefore diuers rules to this purpose must be observed:

1. We must giue or lend righteously, that is, of our owne lawfully come by; not what we haue gotten by oppression or wrong, which is to rob one, to giue to another.

*Rules for
right relieving.*

another. We must not keepe the poore as the Lyon or Fox keepe their Whelpes or Cubs, with that we haue got by rapine, but with our owne: therefore *giving* is called *Righteousnesse*, *Psal. 112.* not onely to shew that its a duty that must be done, but it must be done in *Righteousnesse*. Therefore *Micah 6.* these two are joyned together, *to doe justly, to loue mercie.* *Zacheus* first restored what he had got wrongfully, and then giues of his owne just gotten goods to the poore.

Contrary to this, is the practise of some vsurious, covetous, or sacrilegious persons, who when they haue got much by Church robbery, and selling Church liuings, or by oppressing and vndoing many families; to still the gnawing of their Consciences, giue somewhat to the poore at last. But its abomination to God, and their sinnes cry lowder for judgement, than their liberalitie for any blessing.

Quest.

Quest. But here it may be demanded, whether servants may giue of their Masters goods?

Ans. No doubt, without Masters or Dames cōsent in one kinde or other, they may not, it shall bee left to them, rather than any thing pleasing to God.

Quest. May children giue of their Parents goods?

Ans. No: not except they haue some consent.

Quest. May such as are behind hand, & owe more than they be worth, or able to pay, may these giue?

Ans. No: by no meanes. They boast of false liberalitie.

Quest. May wiues giue of their husbands substance?

Ans. Without some consent they may not: if they haue an expresse and a particular consent they may, or if they haue a generall consent. The husband knowing his wiues wisdom and frugalitie, giues her leaue where-

wheresoeuer he be, to doe as she seeth cause; or if she haue a secret consent, he being by and not gaine saying it.

Or if she be perswaded in her heart, that if he were here he would giue, then shee may, else not, except it be that shee giue of her owne, that shee excepted before marriage, or is of her allowance that her husband maketh her, or of any token that hath beene sent her, or any thing giuen her by her friends.

Except her husband be disabled of his wits or vnderstanding, then shee may; or in case of necessitie, as that of *Abigail*, whereunto I doubt not may be referred, that if a good woman haue a husband very covetous, churlish to all, or especially dogged against the better sort, and shee sees some speciall necessitie that craves their helpe, and he refuse, and hereby the curse and wrath of God to be feared to be

sent

sent vpon him, or the family and estate, shee may, I thinke, giue and so stand betweene her husband and his harmes, to fence off the blow, and to procure a blessing, in stead of a punishment vpon the family. But herein shee must deale sincerely and plainly, that its for that very cause shee doth it, as shee will answer it before God.

2. We must giue freely, without expecting a recompence. Not therefore with opinion of merit to earne heaven, as Papists mercenarily doe : Or to helpe themselves out of Purgatory ; that is base : Nor doe it Phariscaically, with ostentation, and desire to be seene.

We may looke vpon the Promises made by God to this Dutie, to encourage vs the more ; yet to doe it freely, because its commanded vs of God.

Not expecting any thing from man. What is freer than gift, as
we

we say? So when we lend to our poore neighbour, it must be free, not looking hee should earne it out, as it were, or doe as much for vs some other way; fye vpon it. Nay, we ought not so to look for our owne againe, as that be the chiefe thing wee ayme at, but to doe him a pleasure.

3. *Cheerfully*, as a free-will offering. God loues a cheerfull giuer: as *Zachens* stood forth and gaue &c. The *Macedonians* 2 Cor. 8. counted and called it a grace & fauour, that they might haue their hand in so good, acceptable and gainfull a worke. Men sowe cheerefully in good ground.

Therefore its not to be done by force of Law, as some: Nor yet by such importunitie of Neighbours, faine to vse so many Arguments, and such a deale of doe to perswade and get them to it. Not grudgingly or of necessity.

4. *Seasonably*; not to morrow,

if

if they now need, and wee haue it, *Pro. 3. 28.* we know not what may fall out by then, what temptation they may meet with. Also we may be dead, or they : Hee giues twice, that giues quickly.

Also helpe them ere it be too late : shore them vp when they begin to reele, so they may stand a good while; nor let them alone till they fall flat downe. A little in time may do more good, than much more after. We must not tarry till they haue sold their cupbord, bed, their best coate; fye vpon it. If one be lent to in time, he may be vpheld, that else must soone come to receiue Almes. So to giue to the poore in their sicknesse, before they be too far spent.

3. *Wisely:* not lashing it on too fast, but measuring it out as it may continue. *Psal. 112. Measure our affaires by judgement.* Few erre on this hand; yet some haue beene so lavish in house-keeping,

keeping, entertainment and giuing, as they haue over-gone themselves. This is to pull out the tap: Wee must draw as need is. A good house-keeper will not set the barrell on the greene, for every one to drinke that will, and more than neede; so he should soone make an end, and haue no comfort when he hath done.

Also wee must giue wisely, as we may do most good with that we giue. Therefore we must take care, that they haue it that haue most neede: Not the lusty to haue it, and the old, lame, blind, impotent, and yong children to want. Its a great disorder in some great mens keeping open house at *Christmas*, that the rude, idle, and prophane round about, they come thither to meate, but the very poore indeed, which cannot travell in the dirt, and cold, and crowd, they sit at home and want.

No doubt, if it pleased them
to

to send to their Neighbour-
Townes in money what they
thinke good to bestow, to be di-
stributed by the Officers and
chiefe of the Towne that know
how to giue it indifferently, and
where most need is, it would be
much greater reliefe to the poor,
and so a more charitable worke,
and saue themselves a very great
deale of trouble, and prevent a
great deale of sinne committed
by that rude company, in their
vnseasonable returnings home,
besides their rudenesse there.

6. We must giue *to the good
especially, Gal. 6.* True, we must
giue to all; I meane, to such as
follow their calling: but for
those that can worke, and will
not, let them starue. Giue even
the bad in their want, if they be
diligent to doe what they can;
yet giue them with instructions,
admonitions to keepe their
Church, haue a care of their
soules, and to bring vp their
children

children to worke, not to pilfering, idlenesse, or begging, rebuking them for these or any such faults; as they that be most poore that craue almes, are very gracelesse, and godlesse almost.

So may wee doe good both wayes. But to *the household of Faith*, giue them with more chearfulnesse, and good encouragement of them in their good course, and behold Iesus Christ in them: when all be alike to vs, its no good signe, but when these be worst regarded, there can be no worser signe.

7. *Orderly.* To our owne kindred first, *1 Tim. 5.* and so on to our owne Towne, & so further, as God giues occasion and abilitie.

8. *According to every mans abilitie.* To whom much is given, of them is much required. The Master called his servant that had fve Talents to account for fve. *1 Tim. 6. 17.* Rich men are charged

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charged to be rich in good
workes: hee that hath but little,
little is of him expected; if it be
but a cup of cold water, a wid-
dowes mite, where is no more,
it shall be as well accepted, as
great things of the rich. For God
requires not of a man according
to that he hath not, but accor-
ding to that he hath: and that he
will require.

2 Cor. 8. 12.

Its therefore a great fault in
most Parishes, that the meaner
sort beare the chiefeſt burthen,
and not the richeſt: but a man,
not a quarter ſometime, not halfe
a quarter of their ſubſtance, ſhall
be halfe as much in charge as
they. Fie vpon ſuch inequality:
amongſt men of good conſci-
ence, it ought not ſo to be.

Though it were but a fooliſh
thing for one of vs to ſay, If I
were ſuch a rich man, I would
doe thus and thus much good
more than ſuch a man doth;
becauſe wee were neuer in that
ſtate:

state: and therefore know not the temptations belonging to that state: yet this wee may truely say, that such and such a rich man hath meanes in his hand to doe very much good: Oh what elbow roome he hath? he might reach out his hand two waies, ten waies, & be never the worse. Towards the Ministry of the Word, to helpe a poore body out of great trouble, &c. What is it for a rich man to giue here twēty shillings, there forty shillings, fiue pound to this good vse or that? And when some charge is to be borne by a company of meane men, to exempt them, and beare it all himselfe; what good by lending poore young beginners, and such as want stocke?

But alas, how farre off is it from the most such? Some doe no good: others nothing answerable to their abilitie. They lose their honour that God hath put vpon them.

Truely

Truely let them looke to it :
for they haue great accounts to
make : And if their receipts be
found great, & their layings out
small, God will cast such bills in
their faces, & theselues into hell.

9. We must giue *according to
every ones need*: for their need
should be the whetstone to our
liberalitie : As in deere times, or
in time of sicknesse and distresse,
to reach out our hand more than
ordinarily; not to giue hand over
head, as much to those that haue
lesse need, as to those that haue
more. The wicked will be most
clamorous, and if we go by that,
oft times the better minded
poore, which be more bashfull, &
slow to speak for theselues, shall
haue wrong; therefore we ought
to informe our selues, as well as
we can, of every ones wants, e-
specially, in our own Parish, and
to carry our hand accordingly :
we must not be bountifull to our
wealthier neighbours, & pinch-

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ing to the poore. If we cannot do both, let our feasting the wealthier alone, and doe good to the poore; for that will be the truer and more certaine testimony of our loue, because they cannot requite vs againe. But you shall haue some, that will spare no cost, to make a feast to them that haue no need, (which, with the other too, hath his place) that yet are very miserable to the poore, and will the same day of such feast, shake vp a poore body like a dish-clout, that comes but for some of the scraps. Let not these boast of their Loue.

Pro. 17. 17.

And then to shew our selues most kind & helpful, when their need is greatest: for a brother or neighbour is borne for aduersity, & that is the tryall of Loue. God is never so nere his servants with his comforts, as in their greatest afflictions: And therefore, while a man is in prosperitie and good case, to salute him, vse him kindly,

ly, be glad of his company; and when the world frowns on him, and God casts him behinde, then not to know him, to shake him, off, goe on the other side of the way, or if wee must needs take notice of them, then to speake sleightly to them, hoverly, & be strange and far off, this is no true loue: and yet this is that that many a one finds in the world, as *Pro. 14. 20. & 19. 47.* These be like winter-plashes, that be very broad when there is no need of them; but in the summer are dry, when they should do most good.

Thus many a worthy Minister, while they haue enjoyed their health and Ministry, haue had countenance of all sorts, both Gentlemen and Yeomen, that after, by some occasion, having had the case altered with them, haue gone vp and downe inoping, and no body, especially of the wealthier sort, take notice of them, but shun them, as if they had the

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Plague about them. So the wiues of many painful Ministers, while their husbands lived, were made account of, and invited, that when God hath taken their husbands from them (when they had most need of comfort) haue found cold friendship, not of strangers onely, but even of those that professed greater loue to the parties deceased. This is but carnall, or at least but cold loue, that is then farthest of when there is most need of it; whereas true Loue rejoyceth to be shewing it selfe, where is most good to be done.

10. We must giue with compassion, and out of a pitifull heart and feeling of others miseries; as we are bidden, *Col. 3. 23. to put on tender mercies, & bowels of compassion, &c.* and *1 Pet. 3. 8. Be pitifull, &c.* and *Isa. 58. 10. Pour out our soules to the hungry:* that is, haue compassion of their miseries. Thus did the Lord to vs, when we had plunged our selues into irrecoverable

rable misery, he tooke pity on vs,
and gaue vs his blessed Son, &c.

So had he compassion on the
gronings of *Israel* vnder *Pharaohs*
bondage. So in the book of *Judges*
diuers times, *Iudg. 10. 16.* so also,
Ne. 9. 17. This will proue vs to be
living members, not dead stocks.
A little given with compassion,
is more acceptable to God, than
never so much without, *1 Cor. 13.*
yea, compassion alone is much ac-
cepted with God & men, where
there is nothings else to be had.

Which condemnes the great
Almesdeeds of Papists, that pro-
ceed from no compassiō towards
the poore, but out of loue to the-
selues, to saue their owne skins.
That giue to be seene of men, that
giue by constraint of authoritie,
or for shame, and to avoyde re-
proach, or to satisfie the requests
of friends : Oh those that giue
with twits & taunts, and proud
insultings, checks & vpbraidings,
(specially towards those that be

any thing well minded : all these haue their reward they are like to haue, except their worke had come from a better root: Whereas many a poore body comming to their poore sicke neighbour, with pitifull moanings, out of a grieved heart, and water in their eyes, beat vp their pillow, watch with them all night, or tend them a day or two (which can very hardly spare the time from their owne bellics) or of their little giue them a little, this is a very rich gift, & pleasing to God, and shal not goe vnrewarded. Let not the poore therefore be discouraged, and say, I liue like an vnprofitable person, & can do no body any good; but consider what our Saviour Christ said of the Widow's two mites cast into the treasury, and be of good comfort.

Now seeing compassion is so necessary, & giues such commendation to our liberality, it shall be good for vs to vse the best means

We

we can, to stirre it vp, or procure it in vs.

1. It shall be therefore good, to take a true report from such, as can relate the miseries of any that we are to giue vnto, and so well weigh and marke it, as it may moue vs. Thus did *Nehemia*, C. 1. so weigh the misery of Gods people that was told him, as he was very deeply affected therewith.

2. To put our selues into their person, & think (as it might haue bin our case, as well as theirs, so) what we would be glad to finde what we would be glad to finde from others, if it were. Consider, they be not brut beasts, but even our owne flesh; and therefore to pitie them.

3. So by our owne afflictions that God sends vs at any time, to be moved to pity others; and from the comforts that we finde in them, from God or men, be provoked to the like compassion towards Others, 2 *Cor.* 1. 4.

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4. Especially, its of very great force to this purpose, to goe and see the miseries of our poore brethren, their ruinous & cold houses, poore fire to make amends with, empty cupbords, thin clothing, and so neare the wind, cold lodging, slender covering, and to see what exceeding paines some take early and late, to see others in how great paine and affliction they lye, and how little to comfort them, &c.

5. If our heart be not made of an Adamant, this will moue vs, & a great deale more than all that we can heare. The sight of the eie moues much, either to good or evil; which the Devil wel knew, when he tempted *Eue* to looke vpon the Apple, and when he set *Bathsheba* naked and bathing before *Dauids* eye, which did more hurt than if he had heard of such a thing : So is it powerfull to moue to good. Therefore Saint *James* bids vs, *visit the fatherlesse and*

and widowes in their aduersity, &c. Our Saviour Christ seeing the people scattered, &c. Mat. 9. had compassion on them: So the Samaritan saw the wounded man, and had compassion on him.

It were therfore a comely thing sometimes for wealthy women to looke into the poores houses, and see a sight that might moue them, & that they might report of to their husbands. Their coat would sit never the worse on their backes, if they did so: neither need they thinke scorne, seeing the glorious Angels attend about them, if they be good, and God himselfe is with them.

This also is comely for Ministers and their Wiues.

Especially, it is requisite for them to doe so, that are in office, and haue taken for the time the speciall charge of the poore; so shall they answer their name of Overseers, which few doe, but goe by heare-say, which is oft

uncertaine, or that which is worse, by the words of the poor themselves, the worst most-what being most bold and importunate, when others that haue more neede, and are better to be regarded, cannot so well speak for themselves.

These Rules being carefully observed in our Relieving the poore, it will not onely be profitable to them, but it shall be well-pleasing to God, and bring much comfort and blessing to our own selves here and hereafter: Without which, howsoever others may haue benefit, yet our selves shall certainly lose our labour.

But now I draw to an end of this duty of mercy to the poore, Doe you thinke that the carnall and vnbeleeving heart of man wil willingly yeeld hereto, without any further questioning or opposing against it? Oh no: for though thote that are of God will heare Gods Word, and his Com-

Commandement, and Reasons that he vseth to moue to the obedience thereof, will overcome and prevaile with them, yet to the vnregenerate, nothing can be so spoken, but they haue many carnall reasonings and objections to make against the same. Some wherof I will here make known, and briefly answer them, and so winde vp with a word or two of the duties of the poore.

Object. 1. My goods are mine owne, Ile doe with them what I list, and no body shall make mee giue, but where and when I see good my selfe.

Ans. Though thy goods be thine owne among men, yet God hath but committed them to thee of trust, and reserved a right in them, commanding thee to dispose of part of them to the poor, to whom hee hath given none, and will accordingly call thee to account for the same: therefore thou art not such an absolute owner.

ner of them as thou imaginest, but an accountant and steward.

Object. 2. If I giue to every one that will aske, and say they haue neede, I may giue away all, and make my selfe a beggar.

Ansiv. Thats not required of thee, but to giue with discretion. As for the young man that was bidden by our Sayiour Christ to sell all, and giue to the poore, and follow Christ; it was a commandement of tryall peculiar to him, not binding all: and yet we see it not plainly required of him, that he should giue away all.

Againe, they feare a false feare: for when some of them hinder themselves much by running into vsury, of a covetous minde to purchase withall, some others by riotous expences in apparrell, by surtiship, or other blind courses that they take; then every little thing that they giue to the poore, or any good vse, oh this will begger them. No, no, looke well about

bout thee, and thou shalt finde its not thy liberalitie beggers thee, but somewhat else; leaue that, and thou mayst doe well to thy selfe, and much good to others.

Obj. 3. Though I haue enough now, yet I cannot tell what I may want hereafter; Ile be sure to provide for my selfe, and if I leaue any thing when I dye, I will giue them somewhat then; As one that lying vpon his death bed, put a peece of God in his mouth, and kept it there, and being askt his reason, he answered, *Some wiser than some*, I meane to keepe this till I am dead.

Ans. A right objection of a covetous distrustfull man, that will trust God no further than he sees him; no, though he hath promised to reward liberalitie with plentie. What a wretched minde is this, to thinke that God will faile men ever the more that obey him? And whereas they thinke to make sure of enough
for

for themselves, its not all, nor ten times so much that could keepe them from beggery and misery, if *God* should set himselfe against them. And to giue when they die, its little thanks, for they cannot carry it with them.

Obj. 4. All is little enough for my selfe and my children: for I meane to leaue my eldest sonne a good estate, and I haue diuers daughtersthat I purpose to match well, & therefore must get them good portions, as its expected in these dayes, and then they must haue education accordingly.

Ans. But who bids you flie such high pitches, and set downe such portions, and in the meane time neglect *Gods* comendement, and your duty to the poore? This is the high way to pull downe your children. Doe as you may, all duties discharged, and there an end: for if you hoard vp the poors part in your childrēs great portions, *God* will draw it out of
your,

your, or your child. ensbellies.

Obj. 5. They be never the better for all that is given them, they draw all through their throat.

Ans. If some be not, yet some be thriftie, and its well seene and well bestowed of them: If any abuse your liberality, you may cut them the shorter, but let not others fare the worse for them.

Ob. 6. They be ill tongued, one may giue them never so much, & they will not giue one a good word.

Ans. It may be we spoyle our gift in the manner of bestowing it, and so it loseth its grace and credit. 2. Though some be vnthankfull and ill tongued, yet all are not so: they that be, yet giue them, and overcome them.

Ob. 7. They be so bad & so wicked, as its pitie to giue them.

Ans. We giue it not to their badnesse, but to their povertie: & may be our goodnesse to them with good counsell, may make them

them better. But some blame not their badnesse for hatred of their sin, but as an excuse to saue their purses: but that is not a sufficient plea.

Ob. 8. They be so theevish one can keepe nothing for them almost, abroad especially: They break my hedges, carry away my barres, pluck vp my stiles; Ile giue them nothing, not I.

An. This is most what rich mens faults: for if they would take order that every family should doe what worke they are able (according to the Law of God, and the good Statutes of the Land) and then what they cannot reach to by their labour, to supply to them for necessities, every one being held to worke, most part of this would be prevented. And then if any were taken in such offence, and were well punished, either by the whip, or else their collection that week kept back, you should heare few such complaints. But if

if they be not as well looked to, to follow their worke, as to giue them a little collection, a great many will begge or steale, rather than get it by working.

Ob. 9. Some of them that make a great shew of Religion, yet if they get money into their fingers that one hath lent them, one cannot tell how to get it againe, for all their great precisenesse, and running to Sermons.

Ans. True; some such offences there be, more is the pity: but this must not wholly take our minde from the duty of lending, nor let all fare the worse for the fault of some few: Or if we should doe well for any that we thought wel of for soundnesse, and after they proved but hypocrites; yet if our mindes were vpright in that we did, we shall not lose our reward.

Ob. 10. There be such a number of charges every way, to the King, and for Souldiers, to the Ministers, to the repairing the Church,

Church, to Bread and Wine for the Communion, & Briefes, and one Collection or other, that I can never a Sunday be quiet: and now you come for the poore; I thinke you will haue all; I see no reason to be at all these charges.

Answ. For those that be to the King, its our bounden dutie, and they be abundantly recompensed in the peace and quietnesse that we enjoy vnder his government. And for the Church, small cause to grudge at that, seeing it is a trifle towards his service that giues al. And that we giue for the good of our soules, is the best bestowed money that can be, if the fault be not in our selues. For any thing we do in compaſſiō to them that be in want, God hath given his word himſelfe to see that requited. So that if it be well considered, there is no such cause of this grumbling at any one, or all of these charges.

Ob. 11. If you will not be quiet, but follow mee thus with Giue,

giue, and Pay, pay, I will make a short cut of it, Ile break vp house and goe line in a great Town, and eat and drink, and be merry with my friends, & put out my money to vsurie.

Ans. If you doe, you shall carry many curses with you, and a guiltie conscience, and the hand of God will follow you, and it may be, you may haue as small joy of it, as your Predecessor in the twelfth of *Luke*, when he had thought to haue nestled himselfe in his wealth for many yeares, & lived at ease, he was suddenly arrested, with *O foole, this night they shall fetch away thy soule, and then whose shall these things be?* There is no flying from the duties that God requires: therefore listen and learne, obey and be blessed.

CHAP. XII.

Of the Poores duties.

NOW for the Poores duties, a word or two. I speak to you from

from the Lord, how you should behaue your selues in this your condition (and its very needfull) know them, and God giue you a heart to doe them.

You must labour to be contented with your estate, & giue glory to God, and know it to be the state that he seeth fittest for you, if you were borne to it; or hee hath brought you into it, especially, if you haue by any wicked courses brought it vpon your selues, you can haue the less comfort in it. But if you can be so wise as make it vnto you a spur to true repentance, you shall be happy.

Keepe your Church diligently, though your clothing be meane: Keepe holy the Sabbath day, and know nothing is lost by that: Pray daily, and labour to liue in the feare of God, that though you be poore to the world-ward, yet you may be as St. Iames saith, *Cap. 2. Rich in Faith, and heires of the Kingdome, which he hath promised to them that loue him.* Fol-

Follow your calling diligently, that as much as may be you may eate your own bread, & that God may moue mens hearts to supply willingly that that is wanting. Be not over clamorous: Keepe a good tongue, though men deale not very well with you.

Carry your selues dutifully and humbly towards the rich, and all your superiours; not saucy, surly, ill-tongued: patient and meeke, when you receiue a reproofe, and not swell or giue ill words.

Be thankfull for any kindnesse you receiue; First and chiefly to God, who giues the abilitie, the commandement and the heart to doe you good; and vpon former experience, depend vpon him in after needes: and resolute, that whatsoeuer want you suffer, you will vse no vnlawfull meanes to help your selues, but rather make knowne your burthens, and God will make a way. Secondly, be thankfull to those, whom he hath made

made his instruments to doe you good, so God giues good leaue; and see it practised by godly *Hezekiah*, 2 *Chron.* 31.8. In token of your thankfulnesse, pray to God for them, that God wou'd blesse their basket and store, themselves and theirs, especially, that hee would giue them much joy and comfort to their soules, and to haue long life and happy dayes.

For you that are borrowers, borrow no more than you haue possibilitie of paying againe. Appoint such a day, as in all likelihood you may repay it: worke night and day to keep touch, borrow it of another to pay, rather than breake day; for if you keepe your day, you keepe your friend. Or if you be much disappointed that you cannot, then come before the day, tell your case, and crave favour, and a new day, and shew your selues as carefull to pay, as ever you were to borrow; so shal you haue a good conscience, and provide

provide well for your selues: for if you deale honestly, you shall not neede to feare, but you shall finde friends.

Many there be, that care not what they borrow, & never care for paying; they cared to borrow it, they say, let the Owner care to come by it againe: they doe not meane to take two cares; which beare the marke of wicked men, *Psal. 37. 21.* for the godly make great conscience of it, as the son of the Prophet, that was so sorry for the losse of the axe; *Alas, Master, it was but borrowed, 2 Kin. 6. 5.* And the Prophet *Elisoa* wrought a miracle to this purpose, encreasing the Oyle in the Widowes Cruse, and bad her sell it, and, *first pay her debts,* and then liue of the rest: For we must owe nothing to any, but to loue one another, that is, not wilfully, or through carelesnesse, but what wee can, and meane to pay. They will appoint, it may be, a neere day, though they

they know no meansto compasse it, onely to obtaine their purpose: But when they haue it, they care to keepe no day, nor yet come at the Creditour, nor in his sight, as neare as they can. These play the fooles as well as the wicked men, and vndoe themselves vtterly, which otherwise might haue bin ypheld, and liued comfortably of their credit, though they had no abilitie of their owne. But when they haue no abilitie nor credit neither, they must needs hasten apace to misery, and thank themselves.

Let all, that haue any wit or conscience, take heed of this: But especially, let all those, that make greater profession of Religion than others, beware of this, that they giue no iust occasion to carnall men, to speak ill of them, and their holy professio for their sakes; nor to the godly to be grieved by their vnfaithfulnesse.

F. I. N. I. S.

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